THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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THE BLESSING AFTER SERVICE.

"In the Cathedral Church of Wells, whether it were so that himself preached or no, after the sermon done, and the psalm sung, as the manner is, himself standing up in the Episcopal seat, gave the benediction to the people, after the example of the high-priest in the Old Testament. (*Num.* vi. 23.) Which thing as he performed like himself, *i. e.* in a most grave and father-like manner; so any man that had but seen with what attention and devout gestures all the people received it, what apparent comfort they took in it, and how careful every particular man was not to depart the church without it; could not but conclude that there is a secret virtue in the prayers and blessings, as of natural, so of spiritual parents."—*Life of Bishop Lake*, prefixed to his *Sermons* published in folio, 1629.

I was within a house of prayer,
And many a wounded heart was there;
And many an aching head was bow'd,
Humbly amidst the kneeling crowd:
Nor marvel;—where earth's children press,
There must be thought of bitterness.

Oh! in the change of human life—
The anxious wish, the toil, the strife—
How much we know of grief and pain,
Ere one short week comes round again.
Bend every knee, lift every heart;
We need God's blessing ere we part!

Then sweetly through the hallow'd bound,
Woke the calm voice of solemn sound;
And gladly, many a list'ning ear
Watch'd that pure tone of love to hear;
And on each humbled heart, and true,
God's holy blessing fell like dew.

Like dew on summer's thirsty flowers;
On the mown grass like softest showers;
On the parch'd earth like blessed rain,
That calls the spring-bloom back again:
Oh! to how many a varied sigh
Did that sweet benison reply.

"The peace that God bestows,
Through Him who died and rose;
The peace the Father giveth through the Son,
Be known in every mind,
The broken heart to bind;
And bless ye, travellers, as ye journey on!"

"Ye, who have known to weep
Where your beloved sleep;
Ye, who have pour'd the deep, the bitter cry!
God's blessing be as balm,
The fever'd soul to calm,
And wondrous peace each troubled mind supply."

"Young man, whose cheek is bright
With nature's warmest light;
Whilst youth and health thy veins with pure blood swell;
Let the remembrance be,
Of thy God bless'd to thee,
Peace, passing understanding, guard thee well."

"Parents, whose thoughts afar,
Turn where your children are;
In their still graves, or beneath foreign skies;
This hour God's blessing come,
Cheer the deserted home,
And peace, with dove-like wings around you rise."

"Ere this week's strife begin;
The war without, within:
The Triune God, with spirit and with power,
Now on each bended head
His wondrous blessing shed,
And keep you all, through every troubled hour."

And then within the holy place,
Was silence for a minute's space;
Such silence that you seem'd to hear
The holy Dove's wings hovering near;
And the still blessing far and wide,
Fell like the dew at evening tide;
And ere we left the house of prayer,
We knew that peace descended there;
And through the week of strife and din,
We bore its wondrous seal within!

Scenes in our Parish.

PSALMODY.

My God, my God!
My music shall find thee;
And every string
Shall have his attribute to sing.

Herbert's dying words.

SACRED MUSIC.

Music is no negation. It must either aid devotion, or disturb it. If it is useless, it is worse than useless. But he who so regards it, despises not the art of man, but the gift of God. It is nevertheless, like language itself, in some sense an art, which can neither be adequately understood nor enjoyed without cultivation of the faculty by which we become sensible of its power. The proper time for cultivating this faculty and giving it a legitimate and sanctified direction, is the period of early education. It is then, when music is apt to be viewed merely as an accomplishment, (too often it proves a worthless and an ensnaring one,) that it might be rendered tributary to devotion, as well as made a source of pure domestic enjoyment. So allied to religion and to the tenderest associations of early youth, music would continue to exert upon the mind of the individual through life, a salutary influence. Music loved for religion's sake, would make religion better loved; and a taste for the music of the Church would go far toward counteracting the very opposite tendency of the music of the siren Pleasure. Mr. Latrobe has pressed this subject upon the attention of religious parents with an earnestness which, we hope, will make its due impression; and with the following extract, we must take leave of his volume and the subject, cordially thanking him, notwithstanding the few points on which we may differ, for the good service he has rendered to the Church.

'The love of the world,' he says, 'surmounting the fear of God, too readily accounts for the general contempt heaped upon every branch of Church-music, especially Psalmody. A high devotional reverence would enhance the value even of the rudest strains, far above the richest secular modulations. But unhappily, the Giver is forgotten in the gift. Sin directs the natural talent into a channel which carries off the flow of feeling from the only source of real happiness. The taste for music partakes of that perversion incident to a fallen state. As an appetite, it must be fed: but, though presented with manna from above, it loathes even angels' food as too light, and seeks for some nourishment which may accord better with the gross and sensual character of its desires. Now in proportion to the strength of a passion, is the peril of temptation. The more blessed the principle, if directed to good, the more ruinous, if pursued unto evil. Well knowing the influence of music over mankind, Satan uses every endeavor to extend and rivet that influence. His dominion spreads far and wide;—men are found eager to pander to his unholy purposes, by the free and unlimited tender of their powers; and some, sworn to a nobler service, unwillingly and perhaps unwittingly aid its advancement, by their negligence in thwarting his plans, and opposing his efforts. Hence he seems to have an almost universal control over this unhappy art. Wherever we turn, we find such crowded examples of its perversion to the worst of ends, that, in most cases, the love of music is considered almost synonymous with the love of the world. An individual who has a character for knowledge and taste in the art, is questioned as a matter of course respecting the present state of the opera—the success of the last evening concert,—the skill of some fashionable performer,—or the merits of some favorite love-song. If he profess ignorance of the present state of secular music—that he has neither permitted his imagination to associate with the devils of the Der Freyschutz, nor mingled his raptures with the sentimental songs of the Italian Opera,—he is honored with a smile of pity, that one so musical should have neglected the very fountain of musical enjoyment. If in self-defence he assert, that he avoids such entertainments as injurious to religion and morals, and not suited to sustain a pure and healthy taste,—that he has confined his practise almost entirely to ecclesiastical or instrumental music,—the smile of pity changes into a stare of amazement, at conduct so novel, and reasons so little appreciated. In fact, the majority of the patrons of the art, consider it purely as the toy of idleness, and the help-meet of dissipation, and have little idea of musical enjoyment, unconnected with scenes of musical revelry.

'This prevalent taste unhappily directs in a great measure musical education, and the latter again purveys for the indulgences of the former. They act reciprocally for their mutual encouragement. In the present state of society, an acquaintance with music is considered indispensable, as a female accomplishment. The parent who desires his daughter to captivate in polished circles, is sedulous to bestow upon her a liberal education in music. If he possess not a sense of religious obligation, her spiritual interests are necessarily no obstacle to the general arrangement of his plans. Fixing his eye steadily upon her temporal advantages, he is guided in his selection of a master, by the voice of fashion; and thus possibly lights upon some one of the many hungry Italians, who

"Have sold their fortunes at their native homes,
Bearing their birthrights proudly on their backs,
To make a hazard of new fortunes here."

and who deem that they fulfil the claims alike of duty and of interest, by laying a foundation for frivolity of taste, in an acquaintance with the most frothy sonatas and songs of the day. Thus, Miss passes a course of preparation for the gaieties of the theatre and the concert room; and ere she commences her round of intoxicating pleasure, the splendor of the approaching scenes dances before her eye, the names of the butterflies of the day are already glib upon the tongue, her ear rings with the trumpet-call of expectation, her memory is thronged with every note of the most fashionable songs, her musical ideas naturally follow as they are trained;—and when the happy day for her debut arrives, she tastes only in reality what has long absorbed her imagination, and, with perverted taste and sleeping conscience, launches forth upon her voyage of anticipated delight. With these incitements for gratified vanity and impure fancy, what can the Church present to attract attention? The drone of the psalm-tune is intolerable—the chant monotonous—the anthem insipid—the voluntary wearisome. There is nothing of natural inclination, precept, or example, to inspire a wish like David's after the music of the sanctuary: "O let my mouth be filled with Thy praise; that I may sing of Thy glory and honor all the day long." What wonder if the baleful influence of fancies concocted in a heated imagination and fired by external excitement, renders the soul unfit for the unruffled, calm, and tempered joy of Christian feeling! How can it be expected, that there should enter into the giddy mind, in its ceaseless whirl of intoxicating delight,—the duty of the creature to the Creator, the real vanity of all earthly enjoyment, the responsibility that rests upon the abuse of a talent, the awful account which is awaiting the quick and dead, the claims of the worship of God over the service of Satan and of Self! A taste for the world's pursuits can never accord with a love for the things of God. We are told, on the best authority, "that if any man love the world, the love of the Father is not in him." Dreadful, then, is the responsibility of a parent, who, for the sake of some fancied temporal advantage, lends a hand, not to control, but urge onward the tide of youthful feeling, in a course by which God is dishonored, and the soul exposed to the most imminent peril.' pp. 390–393.

'The little regard paid by religious parents to this particular branch of accomplishment, is one cause why sacred music wins not the love of their children. In how many instances is the talent, cultivated at home with so much care and expense, permitted to lie torpid in the great congregation! If it be pleaded, that Psalmody is at so low an ebb, that it presents no inducement to unite,—with whom does the responsibility rest, but with such as use not their advantages to reform the erring, and instruct the ignorant? Let a parent, in the education of his daughter, seek to implant a love for sacred song, strengthen it by a firm breast-work of youthful associations, direct its operations in consonance with the establishment of every virtuous principle and habit, and he will find the example fruitful in expedients to remedy the existing abuses. Instead of sitting with a joyless heart and a tuneless tongue, while the high praises of God are echoing through His courts, precept, custom, and inclination, will combine to urge the exercise of sacred talent. And thus, music with all its fascinations, no longer wasting its strength upon empty conceits and romantic imaginations, or opening the sluices of impure desire, will subserve its original design to cherish the feeling of divine love in the heart, and give play to its expression.

'Music is, comparatively speaking, so little cultivated in this country by the men, that they seem to have been almost excluded from the above remarks. Natural taste will, however, occasionally overcome the frivolous prejudices which denounce the art as unmanly; and in most families, some individual of the ruder sex contrives to humanize his feelings, by a slight attention to singing, or playing on the flute. The range, indeed, of musical enjoyment, is apt to be needlessly narrowed, by a gratuitous preference of inferior instruments. Thus the most manly, because the most comprehensive, as an individual instrument, the piano-forte, is shunned by almost every one who desires to preserve his character from a charge of effeminacy. Till these cobwebs of absurd prejudice are swept away, music must more or less suffer, taste must still submit to be smothered under imaginary proprieties, and talent sacrificed on the altar of fashion.

'But even where the art attracts the attention of the men, neither the instruments, nor the compositions chosen, are calculated to foster a taste for devotional harmonies. The full, rich, and stately character of the chorale, or the abounding and scientific combinations of the anthem, bear but a slender resemblance to the thin melodies of the German flute, or the jovial chorus of a hunting-song. When awoke, the musical energies of the men are generally expended upon objects of a purely worldly nature. The pleasing harmonies of glee music may redeem a fine tenor or bass voice from no higher application than an halloo after the hounds. Some Scotch reel may strike the fancy, and entice to the practise of the German flute. A love for foreign customs may attract attention to the guitar; and occasionally, a taste for social music may place the manly violoncello between the knees. Still, all this, as it proceeds from worldly affections, tends only to worldly gratifications. Neither violoncello, guitar, flute, bugle, nor voice is exercised for private, social, or public devotion. The violoncello subserves the high treat of a quartetto or quintetto party,—the guitar relieves the ornamental graces of a flowing voice,—the blast of the bugle recalls sportive associations,—the flute runs abreast with the flying finger of the piano,—and glees harmonize with the feelings of some jovial party of young men, who are inclined, rather to welcome reckless hilarity, than moralize with old Herbert:

"When youth is frank and free,
And calls for music, while his veins do swell,
All day exchanging mirth and breath
In company:
That music summons to the knell,
Which shall befriend him at the house of death!"

pp. 402–404.—*Music of the Church.*

BIOGRAPHICAL.

From the Christian Observer.

RIGHT REV. J. M. TURNER, D. D., BISHOP OF CALCUTTA.

Continued from p. 198.

From Portsmouth, July 11, 1829, in sight of the vessel which was to bear him from his native land, his attached relatives and friends, and all that was dear to him on earth, never probably to return, we find him writing to a friend: "You will be satisfied to hear that I am quite well in health, and as to spirits much as my kindest friends could desire. I believe myself to be in the path of duty, and I do not allow a doubt that I shall be guided and supported in it. The pang of separation from all I love, and all who love me, is indeed most bitter; more so than I could have conceived possible when I recall that moment when every thing this world could offer, seemed taken away at a stroke, as I sat by my beloved wife's dying bed, and witnessed her peaceful departure. The prayer which I then offered up, seems to have obtained its answer: it was, that I might never forget that moment, or lose the earnest desire I then felt to follow her good example—that, whether my appointed course were long or short, it might be one of active usefulness. The prayer is thus far answered, that the opportunity of usefulness is given me: pray for me, my dear friend, that I may not fail to improve it."

We copy the following passages from a familiar account which he sent home to some of his relatives, of the commencement of his voyage. It will show the character of the man and his communication more pleasingly than any thing we could write. There are a few names and personal allusions, but we scarcely know how to detach them; and, as they do neither the writer nor the parties any discredit, we insert them. He continued this sort of epistolary journal to the end of his voyage, and, we believe, during his episcopal tour.

"Wearied with the noise and vexations of Portsmouth fair, I determined, on Tuesday, July 14, to cross over to Ryde, having concerted with Captain Fitz-Clarence that a signal should be made, and full time allowed us to get on board, if the wind should come round so far as to admit of our sailing. The evening was spent quietly and satisfactorily."

"On Wednesday, word was brought that the Pallas had hoisted her signal. Not a moment was to be lost; a boat was in waiting: all our baggage had been sent on board the day before; cloaks and portmanteaus were quickly made ready, and in five minutes we were on our way to the ship. The admiral's barge, with Lord Dalhousie and his party on board, could be seen coming from Portsmouth: we slackened sail to give them time to arrive before us, so that we might escape the noise of the salute and the bustle of the reception. It was an interval well suited for reflection: the sense of all I was leaving, and of all which I must be ready to encounter, was strong upon my heart; the feeling I can with much thankfulness declare, though solemn, was not intensely painful. Some natural tears were dropped; and before faith and hope could have their perfect work, our boat was alongside, and my foot was on the frigate's deck. The bustle of weighing anchor, the leave-taking from some Portsmouth acquaintance, who had come out to say farewell, the hurried recognitions of the members of the Dalhousie party, then formed a succession of distractions, so that it was not till the ship had rounded St. Helen's, and was cutting her lonely track through the quiet waters, that my senses seemed to rouse to the realities of my moral position. At 5 o'clock we were summoned to dinner; and as we were thus about to commence an intercourse which we might expect to be carried on without intermission for more than three months, it became a matter of considerable interest to ascertain on what terms it was likely to be conducted. Our party consists of eight." With much delicacy, the Bishop, after mentioning the names, adds, "of the individual members composing this party, I do not feel warranted to speak; you have the outline of the group, and however you might desire to be presented with portraits of the several persons composing it, I hold it would be a breach of the privilege of social intercourse, if I were to undertake to be the artist. It is sufficient to say, that all I had previously heard and observed, was abundantly confirmed by this evening's experience; and I was quite satisfied that my place was fixed amongst those to whom the feelings and habits of the best society were familiar."

"My cabin is a little apartment squared off from the main deck by a wainscot or bulk-head; it is rather more than ten feet long, and something less in breadth. The division toward the deck is filled with Venetian blinds, and as there is a port-hole, and the gun has been taken away, I shall have the great advantage of a free circulation of air. Lengthways in this cabin the cot is slung high enough to be clear of the table and other furniture, the lines being shortened so as to prevent it from striking against the side, when the ship rolls. To this cot I, with some difficulty, betook myself, and passed the night as snugly as the incessant noise of the ship would allow. We were what seamen call *beating to windward*, and it was necessary, therefore, for the ship to tack very often. Now the business of tacking a frigate is much too complicated an operation, and demands too many hands, to admit of its being effected silently. Every half hour, therefore, I had the tramp of a hundred men immediately over my head, sounding like thunder immediately along the deck, beneath which, at the distance of about two feet, I was suspen[illegible] This was bad enough: but at day-light the whole of the deck was to be washed and scrubbed with what the sailors call the 'holy stone;' a process which the combined exertions of all the knife-grinders and all the house-maids in London could not easily surpass. At 7 o'clock I turned out of my cot, which was immediately taken away, and the sleeping place became in an instant a neat and comfortable dressing-room, or study. A very refreshing walk on deck brought us to the breakfast hour (9 o'clock,) and would, but for other causes, have brought with it a good appetite for breakfast. These other causes were soon in full operation: ten minutes after breakfast, I was obliged to retire to my cabin; and the whole day was spent not so much in positive suffering, as under a sense of expected evil, and an utter incapacity to accomplish, or even to begin any thing. The wind was contrary, blowing what the sailors called *a fresh gale*, and the ship labored greatly; so there was good reason to be disquieted. From the sofa I soon transferred myself to my cot, in which I swung throughout the whole of the next day; occasionally very sick, and sometimes very sleepy, but never in that state of violent exhaustion which I have sometimes experienced in short passages. The wind had increased considerably, and all matters looked so little encouraging, that it was resolved by our captain to put into Plymouth. About noon we anchored within the breakwater: Lord Northesk sent off his barge, and the whole party very gladly set foot on firm ground about 3 o'clock. It was not easy, at first, to persuade ourselves that the ground was firm; the very granite pavement of Plymouth streets seemed dancing under our feet, and all around us was in a whirl. Within an hour after our arrival, our friend, Mr. Bickersteth, called with the vicar of St. Andrews, Mr. Hatchard: their immediate purpose was to invite me to preach the next evening at the great church, for the Church Missionary Society. This, however, was impossible, as if my head had been steady enough, I had brought nothing on shore with me: notwithstanding great urgency on their part, I was obliged to decline their proposal. It was very gratifying to have this unexpected opportunity of seeing and hearing Mr. Bickersteth: he preached very admirably."

The Bishop goes on to mention spending the evening at the house of a physician, whose wife had been well known and highly esteemed by Mrs. Turner. We allude to the passage for the sake of the expression of feeling which accompanies it. "We jumped at once into intimacy, agreeing to cut short all intermission, and to commence at once where our common feelings placed us. Her conversation, turning as it did, to the delight and profit she had derived from the correspondence and society of that blessed one, was most acceptable and refreshing."

"The day was closed in a quiet Christian manner; the seventy-second Psalm afforded some useful matter for improvement; and the very peculiar circumstances under which our meeting took place, could not but give occasion for much excitement of spirit in prayer. I believe it was a favored season, an occasion much to be remembered by every one of our little party. It seemed not improbable, this evening, that our stay at Plymouth might be prolonged, and we looked to this with no feeling of dissatisfaction. The place and neighborhood I had long wished to visit; and what I had seen, as well as what we heard of the people, was very pleasing. Then the Church Missionary meeting would bring together a large number of the neighboring clergy, and we were disposed, like Jonah, to be 'exceeding glad of the gourd.' However, we held ourselves ready for a start at a moment's notice; and that notice came the next morning, while we were at the Church Missionary meeting. I had taken the first motion, and spoke shortly and feebly, followed by Mr. Carter, with considerable force and propriety, in a concise but very striking address; when word came that all was ready. We left Bickersteth speaking; hastened down to the landing place, and in a short time were again under sail, with a pleasant favorable breeze. We passed quite close to the Eddystone lighthouse, with a smooth sea, and before night had made considerable way toward the Atlantic."

"Bear in mind that our whole appointments are as complete as possible; that the dining-room is as well supplied, the drawing-room as well furnished, as the most luxurious taste could desire; and you will begin to perceive that the difficulties which lie in the way of an Episcopal missionary are not those of privation and hardships.

'No! Satan now is wiser than of yore,
And tempts by making rich, not making poor.'

"Our difficulties are, and I foresee will continue to be, in the blandishments of the station, and we have no right to complain that it is so: human aid, if given to our work, must be given in that shape, and I trust we shall be protected from the evil consequences which might follow, so long as we look on these things not as privileged indulgences, but as one appointed mode of trial. I do not refuse to partake; and I trust I should not hesitate one moment, should the necessity arise, to forego them. In the mean time, the great anxiety is, that we may become useful to those with whom we are for a season joined in such closeness of intercourse. It is indeed a matter of vast anxiety, and I am full of care, lest on the one side I should be found wanting in faithfulness; or, on the other, should cause the good to be evil spoken of, through lack of discretion. From temper and habit, I know myself to be too prone to the former; yet I may, and probably in some measure shall, fall into both. I feel daily more and more that this is the real trial of my new station, so to order the life and conversation, that the light may shine before men, and lead them to glorify the Father. On what are called great occasions, as they may arise, I feel no very appalling apprehensions; the promise, 'As thy day so shall thy strength be,' seems framed for especial application to *them*; but it is in the moments which make up the year, in the unrestrained communications of ordinary intercourse, that the evil danger lies—a danger which can be averted only by the grace of increasing watchfulness. May I indeed be thus enabled to set a watch on the door of my lips, 'having that honest conversation' among the children of this world, that however they may be disposed to speak against us, 'they may by the good works which they shall behold, glorify God.' Our Sunday service was in many respects very pleasing. The quarter-deck is converted into a very handsome and convenient church, capable of accommodating the whole of the ship's company, except the few who are necessarily engaged forward and aloft in tacking the sails. The bell tolled for a quarter of an hour, to give notice of service. The morning was bright and calm; and as the shrill note of the bell sounded afar, amidst the measured roll of the waves, as they beat against the vessel's sides, it was one of those combinations which find their way to the heart, and stir up the inmost feelings. I have since endeavored to put these feelings into verse. You will begin to think that the waters of the Atlantic are a sort of Castalia or Helicon to me, as this is my second poetical effusion; but the truth is, poetry is a sort of wayward steed, which sometimes runs off with me.

"SUNDAY AT SEA.

"Bounding along the obedient surges,
Cheerly on her onward way,
Her course the gallant vessel urges
Across thy stormy gulf, Biscay!
In the sun the bright waves glisten,
Rising slow with measured swell,
Hark! what sounds unwonted—Listen,
Listen! 't is the Sabbath bell.

Hush'd the tempest's wild commotion,
Winds and waves have ceased their war,
O'er the wide and sullen ocean,
That shrill sound is heard afar.
And comes it as a note of gladness,
To thy tried spirit, wanderer, tell?
Or rather doth thy heart's deep sadness,
Wake at that simple Sabbath bell?

It speaks of ties which duties sever,
Of hearts so fondly knit to thee;
Kind hands, kind looks, which, wanderer, never
Thine hand shall grasp, thine eye shall see.
It speaks of home and all its pleasures,
Of scenes where memory loves to dwell;
And bids thee count thy heart's best treasures
Far, far away that Sabbath bell.

Listen again; thy wounded spirit
Shall soar from earth, and seek above
That kingdom which the bless'd inherit,
The mansions of eternal love.
Earth and its lowly cares forsaking,
(Pursued too keenly, loved too well,)
To faith and hope—thy soul awaking,
Thou hear'st with joy the Sabbath bell."

To be continued.

MISCELLANY.

THE TWO BOOKS.

The works of God in nature and his revealed will resemble each other. They both display the divine glory, when honestly examined and studied. They are both spread wide for the perusal of mankind. There are just laws of prosecuting inquiries into nature, as there are just canons of interpreting Scripture. Facts are first principles in the one, not to be argued about but received; doctrines, that is, spiritual and invisible facts, are first principles in the other, not to be argued about, but admitted on the authority of Him who revealed them.

The wisdom of God is discernible in the works of nature, in proportion as they are known; whether we extend our view to the starry heavens and calculate the revolutions of worlds, or whether we scrutinize the organization of the smallest insect. A higher wisdom is discoverable in revelation, whether we contemplate its grand and sublime discoveries, and its effects on the happiness of myriads, or examine the smallest trait in the life of our Lord, or the precepts of his holy law, or the experience of an individual believer. Both books are liable to abuse, through the ignorance and corruption of man. What mischievous inferences do the false philosophers of the age deduce from the works of nature; what profane controversies; what impious contempt of the Deity; but on the whole the result is safe, salutary, most beneficial,—the good infinitely outweighs the evil. It is thus with the book of Scripture, all the corrupt perversions, all the abuses, all the mistakes, all the false inferences, are lost in the contemplation of the incalculable good which it is producing.

The works of nature are accompanied and upheld by a creative power, which continues the first mighty act of production, and preserves the universe in its beauteous order. All is life, increase, creative and preserving goodness, beneficence in active operation. If the Divine Architect were to withhold his support, all would rush into confusion.

The book of grace is accompanied and upheld by a gracious influence, a new creating power, a divine operation upon the heart of man. It is not merely truth, but truth vital, truth which influences, truth attended with the hand of the divine Author, truth with a comforter as its promised agent and sacred guide. Were the Holy Spirit to withdraw his influences, all would be cold, frigid, and uninfluential on man.

But there is this difference in the two series of works: the book of grace is to supply the defects of the book of nature; it is designed to repair the ruins of the fall; it is intended as a means to make up the loss of the original revelation given to man, to reveal those facts which nature never could devise, and which till the fall nature did not need. The incarnation, redemption, the sacrifice of the cross, the high-priesthood of Christ, the Holy Spirit, regeneration, love to Christ, crucifixion of the old man, the spiritual life, humility of man before God, these are facts and principles which are peculiar to the written word of God, and which render it the supplement and finish of that first book, which fails now, through the disorder of sin, to be a sufficient guide to salvation.

May the time be hastened, when, wide as the sun sheds its beams, the Sun of Righteousness may extend his spiritual light, and far as the heaven and earth declare the glory of God, the Book of Revelation may carry that brighter effulgence, which shines in the face of Jesus Christ.

Christian Observer.

THE THREE STATES:—PAST, PRESENT AND TO COME.

There are three stages in which it is interesting to visit any remarkable spot. There is, first, its aspect in the unbroken solitude of nature before man and his works have visibly impressed their glaring stamp upon its features:

Pleasant were many scenes, but most to me
The solitude of vast extent, untouch'd
By hand of art, where nature sow'd, herself,
And reap'd her crops; whose garments were the clouds;
Whose minstrels, brooks; whose lamps, the moon and stars;
Whose organ quire, the voice of many waters;
Whose banquets, morning dews; whose heroes, storms;
Whose warriors, mighty winds; whose lovers, flowers;
Whose orators, the thunderbolts of God;
Whose palaces, the everlasting hills;
Whose ceiling, heaven's unfathomable blue;
And from whose rocky turrets, battled high,
Prospect immense, spread out in all things round;
Lost now between the welkin and the main,
Now walk'd with hills that slept above the storm.

This is the first stage. There is next the peopled city, with all its cares and toils; its sins, and restlessness; its arts and its literature; its trade, its manufactures, and its politics; its pleasures and pains; its churches and charities; its prisons and its palaces; and above all, that which gives solemnity to all these, its dense masses of human beings who are to live to all eternity. There is still a third condition; the scene of decay and desolation; the site where kings and warriors, statesmen and philosophers, once were, but are not now; where the arch is broken, and the battlement decayed, and the revelry silenced, and the wail forgotten. America furnishes the first two of these conditions, but not the last. You may tread, to-day, the unbroken forest, or climb the primeval mountain, or listen to the murmurs of the vast unnavigated wave; to-morrow villages and towns are thickly clustered; the woods are felled, the teeming soil is upturned, the lake and river yield their bosom to the rapid keel, and their shores are clustered with the varied products of human industry and commerce. But America has not reached the last stage; her oldest cities, like the dwellers in them, are but of yesterday. Europe has lost the first condition, but possesses amply the other two; Asia, still older in her human progeny, often possesses the third, while she is reverting to the first; she offers the melancholy reminiscences of a Persepolis or Palmyra, a Tadmor or a Balbec, while the once busy scene around has relapsed into the solitude of nature, before the hand of man disturbed her domain.

Which of these three is the most interesting to contemplate? Surely all are interesting, though for different reasons. I should pity the wight who could not enjoy, to the very letter, such a scene as that described in the lines above cited; who cannot rejoice to forget man, and all his boasted works, and to hold commerce with earth, air, and skies, with many holy musings, known only to the Christian, which carry him above these material visions to enjoy communion with his God. There is in such scenes the poetry of feeling; and I see not why there may not be the blessedness of religion, that is, to the man who can look to his Maker as his Redeemer, a reconciled God and tender Parent in Christ Jesus, and say, "My Father made them all." But this alone would be but indolence; a responsible being has duties to perform; he cannot live for poetry, or make groves and solitudes his residence.

Then comes the second condition, the busy mart, the crowded city; and here, if we can find little that is picturesque, we may find much that is useful: and if we can abstract our mind from emotion to principle, or direct our emotions into the channel of our duties, this is the most interesting scene, since it is fraught with the infinite destinies of living, sentient, and immortal beings. It has associations far more affecting, rightly viewed, than any which are generated amidst the sublimities of natural scenery; and I honor the man, who settling himself down for conscience' sake, in the very heart of a city—even of a new American city—without a single object to awaken a sentimental emotion, would not exchange his elbowed commerce with his species, and his opportunities of doing good to them, to bask on the brightest hill that ever smiled on the loveliest solitude.

Then comes the third state,—that of decay. The poet loved to take his stand on the spot before the black and dingy town was built; the man of business, and the Christian pastor and philanthropist, will cleave to it when romantic attractions have ceased, yielding to higher claims and more important duties; the antiquary, the pensive philosopher, and the Christian moralist will seek it in decay; and in its ruins will find lessons which its hour of holiday did not furnish. Here lived, here died, races now unknown, or known only by uncertain retrospects—and I shall die too. London will be as Thebes; and St. Stephen's as the Areopagus; and Oxford as the groves of Academus; and the banks of Cam as the margin of Ilyssus; and the mitres of living prelates corrode with the crosiers of Anselms and Dunstans; and the names of William and Adelaide be as little known as Ina and Ethelburga, and our new churches moulder away with the dilapidated temples of our forefathers. O! then, my much respected and esteemed friend, seeing how short is human life, how fleeting are human prospects, how brief is time, how certain is eternity, let us so number our days that we may apply our hearts to wisdom. Seeing "all these things," all material scenes, "shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for, and hasting unto the coming of the day of God?" We know not when our Lord shall come; but whether it be at even, at midnight, at the cock-crowing, or in the morning, may we be prepared for his approach; rejoicing to behold him, and to be for ever with him. Riches make to themselves wings and flee away, like an eagle toward heaven; nor are pleasures, honor, or wisdom more permanent. There is but one Being that is constant; one city that is immutable; one treasure that cannot corrode: may that city be our dwelling, that Being our portion, that treasure our inheritance!

O then be mine, the fame that cannot die!
The wisdom mine, that tells of worlds unknown!
Be mine, the faith that lifts her tranquil eye
To heaven's bright orbs, and calls them all her own!
And when the breath that wafts my parting groan
Shall lose its burden in the passing gale,
And nought shall live but one frail funeral stone,
Whence soon must lapse the plaintive moss-worn tale,
Then stretch'd by faith's bold wing, and swell'd hope's joyful sail!

And heaven be mine, and heaven's eternal year;
And glories bright, and ecstasies divine;
And mine, the Almighty Father's voice to hear,
"Servant, well done! thy Saviour's joys be thine."
I would not 'scutcheon'd pall, or gorgeous shrine;
The plausive tablet, or the chantry's pride,
The sculptor's emblem, or the minstrel's line:
Be mine, the merits of the Crucified,
Of Him who for me lived, of Him who for me died.

Christian Observer.

MOSAIC COSMOGONY.

Among the attacks which science has attempted to make upon the authority of the Pentateuch, few are more recent or notorious than those of which Egyptian antiquities have been the occasion. Some distinguished men, who were associated in a celebrated expedition, all the perils of which they fearlessly shared; who studied, both with courage and perseverance, the hitherto superficially noticed wonders of ancient Egypt, and naturally enthusiastic on the subject of those monuments which were the objects of their labors and the pledges of their fame, fell into some errors as to their importance and antiquity. The famous zodiacs, among others those of Esné and Denderah, appeared to them to be of incalculable antiquity. This pretended discovery was immediately published, as having decided the question, and carrying back Egyptian civilization beyond the time of Moses, and even of the Deluge. But after the lapse of some years, and particularly since one of these zodiacs has been brought to Europe and exposed to view; since the accumulated researches of travellers have given other learned men an opportunity of examining an abundance of Egyptian monuments, papyri, mummies, temples and tombs, together with their hieroglyphics and inscriptions, circumstances have changed, and it is in favor of the book of Genesis that the question is decided. In the first place, the examination of these different monuments, carried on with more coolness, has considerably lessened the idea which was entertained of their grandeur and their importance, as well as of the sciences and the state of civilization, of which they were the pledge. The delusion once exposed, and the first exaggerations set aside, the question was discussed with more impartial criticism. Particular attention was paid to the zodiacs. They were compared with the descriptions of their learned admirers; and doubts very soon arose and gathered strength. The calculations were again made, and found inaccurate; the hypotheses were brought to the test, and found untenable. Many other new hypotheses, all different from each other, and from the first, were tried, but with little success. One thing only was ascertained by this discussion—that it was no longer possible to believe in the extreme antiquity of these zodiacs. All the new systems agreed upon this point. It was not long, however, before fresh resources presented themselves; and we can now speak with more certainty upon the subject.

Two learned men, both of deserved celebrity, though on different accounts, powerfully aided by the vast treasures with which the museums of Europe have been gradually enriched, have at last raised the veil which concealed from us the history of these wonders of the ancient world. Certainly, no one expected, that, on the front of these ruined temples, erected, as it had been asserted, three thousand years before Jesus Christ,—that under those mysterious paintings, which were supposed to be the depositories of the knowledge of the infant world, would be discovered the names of Ptolemy, of Cleopatra, or of Trajan. This, however, has been done. M. Letronne, by examining at once the construction of these monuments, and the Greek inscriptions which are found on some of them; M. Champollion, the younger, by at length making himself acquainted with the import of the three classes of hieroglyphics with which they are covered; have arrived at the same conclusion. It is remarkable, too, that at the same time artists have arrived at this conclusion, by studying the sculpture and the architecture of the monuments in question. At the same time, also, travellers undesignedly confirmed these discoveries, by the manuscripts and mummies which they brought to Europe. And it was proved indisputably, in three or four different ways, that these too famous zodiacs, unworthy of the celebrity they have acquired, as well as the edifices upon the ceilings of which they were painted, were of later date than the time of Jesus Christ. The labors of M. Champollion have also proved, that those monuments of Egypt, which were of real antiquity, did not exist prior to the Pharaohs of Exodus or of Genesis; and that the profane documents which their hieroglyphics discover, in no respect contradict, but rather confirm the sacred records.

The question is now decided. The adversaries of Moses have made no reply to the positive assertions of his advocates, nor to the well-established facts upon which those assertions rest; by their silence they have confessed the precipitancy of their judgments, and the incorrectness of their calculations. A victory such as this, should teach men who believe in the word of God, how little they have to fear from any similar attacks.—pp. 104–110.—*Cellerier on the Authenticity of the Old Testament.*

BIOGRAPHY OF THE SILK-WORM.

This wonderful little workman proceeds from a yellow egg of about the size of a grain of mustard-seed, which is deposited, during the summer, by a greyish moth of the genus *phalænæ.* When first hatched, it appears as a small black worm about a quarter of an inch in length, weighing the hundredth part of a grain. In the course of thirty days, it will consume above an ounce of mulberry leaves; that is to say, it devours in vegetable substance about 60,000 times its own primitive weight. Within the same period, its length increases to about forty times its first measurement, and its weight is multipled many thousand fold. A hundred worms just hatched weigh about a single grain; and, on attaining their greatest size and weight, 9,500 grains. But even this increase of weight is inconsiderable, when compared with that of the caterpillar of the goat-moth, which is said to become 72,000 times heavier than when newly hatched. This fact is not, however, more wonderful than that an ostrich nine feet high and weighing 150lbs., should be produced from an egg about the size of a cocoa-nut, or that an acorn should produce a lofty oak. The phenomenon of growth, whether more or less rapid, is altogether an admirable mystery, forming one of the broad distinctions between the works of nature and those of imitative art. Man can form nothing capable of altering its own structure by the process of assimilation which produces growth. A single blade of grass surpasses all the productions of human skill.

Owing to this rapid growth of the worm, had its original skin been the only one assigned to it, to serve for its whole caterpillar life, it would with difficulty have distended itself sufficiently to keep pace with the increase of its length and weight. Five times, therefore, in the course of its brief existence, it undergoes the process of moulting, casting off not only the whole covering of its body, but that of the feet, the entire skull, and even the jaws, including the teeth. These several parts may be discerned by the unassisted eye, but become very apparent when viewed through a lens of moderate power. In this process, a remarkable analogy may be observed to what takes place in the vegetable world.

'The buds of plants are composed of successive leaves closely embosomed within each other's foldings, the outer one being generally hard and corneous, from the exposure of its vessels to the colds of winter, while the inner leaves, being thence protected, remain soft and pulpy. But, as soon as the inner leaves receive an accession of sap, which rises from the roots on the return of spring, their vessels swell, and their nervures expand; while the outer leaf, from its vessels being shrunk and partly obliterated, undergoes little change beside being pushed out and sometimes entirely thrown off by the growth of the inner leaves which it had previously enclosed. On comparing one of the bud-envelopes thus thrown off, we can scarcely persuade ourselves that so small a covering could ever have contained the large spreading leaves which have burst from them.

'A caterpillar corresponds in several circumstances to the leaf-bud. The outer skin encloses a succession of several other skins, each becoming more delicate, soft, and indistinct, than the one exterior to it; but gradually, like the expanding leaves, growing more substantial and firm as it receives a supply of nutriment. The chief mechanical difference between the leaves folded up in the bud, and the successive caterpillars enveloped within the skin of one newly hatched, is, that the leaves in the bud receive all their nourishment through their foot-stalks from the root of the tree, whereas the caterpillar is nourished from within by the food digested in its stomach. The superfluous nourishment, usually in considerable quantity, and called the *fat* of the caterpillar, appears to lie between the successive skins, in a similar way to the adhesive gluten in the leaf-bud. But, as the first inner skin expands and increases in consistence, the fat which lies between it and the outer skin, seems to be absorbed into the body of the caterpillar, and of course swelling it out; while its abstraction from the interior of the outer skin renders this much more dry, separates it from the inner skin, and disposes it to harden and shrivel. The absorption of the fat also produces the remarkable consequence of gorging all the channels of nutrition, so that there is no longer any demand upon the stomach for fresh supplies of food. The caterpillar accordingly ceases to eat, and, having no incentive to action, remains motionless. The outer skin, meanwhile, being deprived of its internal moisture by the absorption of the fat, goes on to harden and shrink, while all the internal organs become enlarged by the nutritive fat. The expansion, therefore, of the body of the caterpillar on the one hand, and the shrinking of the old skin on the other, produce a mutual struggle, which, from the continued operation of the causes, must, it is obvious, be soon brought to a termination.

'The skin, from losing its internal moisture, loses also a portion of its color, and becomes obscure and dull; and the caterpillar, from being girt and squeezed by its pressure, begins to turn and twist itself in various directions, to rid itself, if possible, of the inconvenience. By continuing these movements, the creature succeeds at length in rending the old skin at its weakest part, which is usually on the back, just behind the head; and in a few minutes, using its body as a wedge, it may be seen issuing through the breach. The old skin is thus abandoned like a worn shirt; and the caterpillar appears in an entire new dress, the tints of which are fresher and brighter, and the colors and markings often considerably different from the former. The insect, also, in consequence of the quantity of fat which has gone to augment its several parts, becomes all at once so much enlarged in size, that we can with difficulty conceive how it could have been contained in the old skin out of which it has crept. The cast skin is frequently so very perfect, that it might almost be supposed to be the caterpillar itself, particularly in those which are hairy, as this contributes to the shrivelling.'—*Insect Transformations,* pp. 167–170.

This moulting of caterpillars, which, in some species, takes place as many as ten times, bears some slight resemblance to the casting of the feathers in birds, and the shedding of the hairy coat in quadrupeds. But, in these cases, the process is gradual and more superficial; the removing of the worn materials of the animal structure being chiefly effected by the absorbent system, which, in caterpillars, appears to be wanting. The successive changes of the skin accomplish all that is necessary in this respect; the hardening of the outer skin, which renders it less capable of distending so as to accommodate itself to the very rapid growth of the worm, seems to be necessary, that it may sufficiently answer the purpose of a sheath to the tender and pulpy body, which is still further protected by the glutinous secretion or fat. It is probable, too, that the absorption of this fat produces a thickening of the inner skin, preparatory to its becoming the outer covering.

At length, the silk-worm has attained its full growth, and is a slender caterpillar from two and a half to three inches in length. During about ten days from its fourth moulting, it devours its food most voraciously; but, on attaining its full dimensions, its desire for food begins to abate, and it soon ceases even to touch the leaves. It now appears restless, erecting its head, and moving from side to side in quest of a place where it may commence its labor of spinning. In twenty-four hours from the time of its abstaining from food, the material for forming its silk will be digested in its reservoirs; its green color will disappear; and before it is quite prepared to spin, its body will have acquired a degree of glossiness and greater firmness at the expense of some diminution of size. We transcribe from the Treatise on Silk in the Cabinet Cyclopædia, the account of the subsequent process.

'The substance of which the silk is composed, is secreted, in the form of a fine yellow transparent gum, in two separate vessels of slender dimensions, which are wound, as it were, on two spindles in the stomach: if unfolded, these vessels would be about ten inches in length. When the worm has fixed upon some angle or hollow place, whose dimensions agree with the size of its intended silken ball or cocoon, it begins its labor by spinning thin and irregular threads, which are intended to support its future dwelling. During the first day, the insect forms upon these a loose structure of an oval shape, which is called floss silk, and within which covering, in the three following days, it forms the firm and consistent yellow ball; the laborer, of course, always remaining on the inside of the sphere which it is forming.

'The silky material, which, when drawn out, appears to be one thread, is composed of two fibres, extracted through two minute orifices just below the jaw; and these fibres are brought together by means of two hooks placed within the silk-worm's mouth for the purpose. The worm, in spinning, rests on its lower extremity throughout the operation, and employs its mouth and front legs in the task of directing and fastening the thread. The filament is not spun in regular concentric circles round the interior surface of the ball, but in spots, going backward and forward with a sort of wavy motion. This apparently irregular manner of proceeding is plainly perceptible when the silk is wound off the ball, which does not make more than one or two entire revolutions while ten or twelve yards of silk are being transferred to the reel. At the end of the third or fourth day, the worm will have completed its task, and formed its cocoon.'

During the emission of the silken material, the worm gradually contracts in bulk, and becomes wrinkled. Its task being finished, it rests awhile, and then throws off its caterpillar garb. If the cocoon be now opened, its inhabitant will be found in the state of a chrysalis or aurelia, in shape somewhat resembling a kidney bean, but pointed at one end, having a smooth brown skin. Its former covering will be found lying beside it. It this state it remains for a period varying, according to the temperature of the climate or season, from fifteen to thirty days. It then throws off its leathery shroud, having become, in the interval, transformed into a large greyish moth, furnished with four wings, two eyes, and two black, feathery antlers. If left until this period within the cocoon, the moth takes immediate measures for her emancipation, and 'without saw or centre-bit, she makes her way through the shell, the silk, and the floss.' Having first, by means of a fluid discharged from its mouth, lessened the adhesiveness of the gum with which it had lined the interior surface of its chamber, the moth extends its antennæ, together with its head and feet, toward the point of the cone, and gradually loosens, without breaking, the texture of the ball: then, using its hooked feet, it pushes aside the filaments, and having sufficiently enlarged the opening, issues forth into light, leaving at the bottom of the cone, the relics of its caterpillar form.

The length of the unbroken thread in a cocoon, varies from 600 to 1000 feet; and as it is all spun double by the insect, it will amount to nearly 2000 feet of silk, the whole of which does not weigh above three grains and a half. Five pounds of silk from 10,000 cocoons, is considered as above the usual average. The moth enjoys its liberty for a very brief term. Its first employment is to seek its mate; after which the female deposits her eggs; and both, in the course of two or three days after, terminate their being. The number of eggs produced by the female moth, varies from 250 to 400, or even 500.

The wise man sends the slothful to learn diligence of the ant. Might not the unproductive idler, clad, perhaps, in the produce of an insect, be sent to school to the silk-worm? But all nature is full of varied lessons of wisdom and piety, to those who can decipher the sacred characters.

Eclectic Review.

COMMUNICATIONS.

For the Churchman.

CLERICAL EDUCATION.

If a good cause ever entitles a man to a hearing, I hope, Messrs. Editors, that I shall not be charged with presumption in claiming your notice, and, with your approbation, the notice of your readers. The condition and wants of our Church have been often and faithfully presented in the columns of the "Churchman." Through your agency, much good has been done—yet, much more remains to be effected. The Church is not yet fully awake, and her members do not feel, as they ought, the weight of obligation that rests upon them to do all in their power to extend the blessings of the Gospel.

We have just heard the appeal from Alabama for laborers to build up the waste places in that state—to collect the scattered sheep of our fold, and to administer unto them the consolations of religion. Shall this "Macedonian cry" be unheeded? Shall we make no provision from our abundance to supply their wants? They make their appeal in behalf of themselves, their children, and the multitudes around them, who are "without God and without hope in the world." They ask for some one to guide, to instruct, and to comfort them. They wish to enjoy the privileges of our Church, and ask for faithful, devoted pastors, who will lead them in her heavenly ways, that when the "time of their sojourning" here is past, they may be permitted

"———— to mingle with the flock,
Led by the living waters, and to lie down
In the green pastures of the better land."

This is not a solitary appeal. The same cry reaches us from every quarter—from Maine to Missouri, and from Key West to our northern frontier. And who are they whose hands are stretched so imploringly for assistance? Are they not our brethren—of our own household? If we provide not for these, are we "better than the infidel?"

And now let me ask, what can, what *must* be done? How much can *you* do, my reader, and what does your *duty* require? The plan which I would suggest is, that there should be made immediately a more liberal provision for *clerical education.* Our attention has been frequently called to this subject of late, but I fear that little will be done, unless a renewed and more general effort is made by the Church. We must have "line upon line," or the feeling which has already been excited will die away, without effecting any permanent good. There are so many schemes of benevolence at this day, and some of them are of so novel and imposing a character, that our attention is diverted, and we are in danger of losing sight of those old ways of increasing the prosperity of the Church, which experience has taught us are practicable.

It has been said, that *men* are wanted, and this has served as an excuse for withholding the means which are requisite to supply the destitute portions of our country with missionaries. But this is an error. If suitable provision were made for clerical education, we should soon have a supply of laborers. The statement of a few facts will prove the truth of my assertion, and show that there is an urgent necessity for immediate efforts. To my certain knowledge, there are several young men of talents and piety, who have received a collegiate education, and who are desirous of preparing for the ministry of the Episcopal Church, but are compelled to relinquish this purpose, and to engage in other pursuits; and this merely for the *want of means* to complete their education, and at a time when our Church is suffering from the want of ministers at her altars. There are at least *five* of the students at a distinguished Seminary of another denomination, who would be glad to complete their preparatory course in this city, but have not the means. Liberal credit being allowed at that Seminary, they may be able to finish their studies there, and *may* enter our Church, but they may imbibe such notions of "expediency," "amalgamation," &c. as will not tend to preserve the unity of the faith. The most effectual way of relieving our destitute parishes, and extending the blessings of our apostolic Church, is by increasing the number of students in our own theological seminaries, and by making an adequate provision for their support. If funds were provided, so that all who wish to avail themselves of the privileges of the General Theological Seminary in this city, and whose pecuniary circumstances require it, might receive assistance; I believe that the present number of students would soon be doubled. This is not a vague conjecture, but a knowledge of facts authorizes this belief.

But there are other facts, the detail of which may surprise some, and ought to wake the dormant energies of the Church, and lead to the speedy adoption of some efficient measures to meet the exigencies of the case. Several young men have entered the Seminary with the expectation that the liberality of our Church in this city, would grant them some assistance, but, being disappointed, have left the institution. Further—there are others whom stern necessity will soon compel to leave, and to engage in secular pursuits. They are anxious to enter the vineyard of the Lord—to be messengers of glad tidings to the waste places of our land. To prepare for this work, they have devoted their time and expended their patrimony; and now, they must relinquish their long-cherished object, for the present. And is it strange that, after struggling with difficulties, unaided and uncheered, they should adopt this course?

In view of these facts, I would ask the Episcopalians of New-York, "Ought these things so to be?" In wealth and influence they are second to no denomination of Christians in this city; but in providing for their own spiritual household, shall they be "last and least?" What they do, must be done quickly. Other denominations are awake. They are making ample provision for a constant supply of laborers, and are ready to occupy every vacant field. Shall our Church be contented with a few feeble, desultory efforts? Shall it be said that young men, who have abandoned worldly pursuits of fairest promise—who have devoted time, talents, property, and their all to the service of God, and who have come to this city to mature their preparation for the ministry—shall it be said that they met with so little encouragement here, that they were obliged to return to their homes? At this stage of their education but a small sum is needed. Shall this be granted, or shall the claims of our brethren be treated with cold indifference, and the ardor of our youthful aspirants to the ministry checked by an unfeeling repulse? L. M.

TRINITY CHURCH (UTICA) EDUCATION SOCIETY.

A number of the male members of the congregation of Trinity Church, Utica, met, pursuant to notice, in the church, on Monday evening, February 13th instant.

The Rector opened the meeting with prayer; and after stating the views with which he had called them together, on motion,

The Hon. Nathan Williams was called to the chair, and

W. W. Frazier, Esq., appointed Secretary.

It was then moved and seconded that the business be proceeded in; upon which the Rector offered the following preamble and resolutions:

Whereas, the great and increasing demands of the Church render it necessary to adopt some active and efficient measures to bring forward and assist needy and pious young men who are desirous of entering into her ministry; and

Whereas, in the opinion of this meeting, an Education Society seems to be the best mode of effecting so desirable an object;

Therefore, *resolved,* that in humble dependence on the divine blessing, we will form ourselves into an association, to be denominated, "*Trinity Church* (*Utica*) *Education Society;*" the object of which shall be to aid in the education of pious young men for the ministry of the Protestant Episcopal Church."

Resolved, That a Constitution for that purpose be prepared, and submitted to this meeting for their approbation:—

When a Constitution was offered, and, after some debate, unanimously adopted, and a committee of six persons appointed to circulate the same among the members of the congregation, to obtain subscriptions to it, and to report their proceedings at a meeting to be held at the church on Monday evening next.

An adjourned meeting was held on the evening of the 20th February instant, at which the officers of the Society were elected, and among them the following gentlemen:—

Hon. Nathan Williams, *President.*
J. Watson Williams, *Secretary.*

The Rector, Wardens, and Vestrymen, are, *ex-officio,* Directors, and *ten* other persons by *election.*

The committee appointed to circulate the Constitution for subscriptions, reported that they had obtained fifty subscribers, and that the whole amount subscribed was *one hundred and forty-seven dollars.* They further reported, that owing to the great interest felt by the congregation in the success of the Society, the sum of *two hundred dollars* could readily be procured. On motion, it was resolved that the said committee be continued until the further order of the Board of Directors.

On motion it was further resolved, that the Rector of Trinity Church, and the Secretary and Treasurer, be a committee of publication; and that they cause the proceedings of the Society to be published in the Churchman, and, together with the Constitution, to be also published in the Gospel Messenger; and that they procure one hundred copies thereof to be published in pamphlet form, at the office of the Gospel Messenger, at the expense of the Society.

Adjourned.

J. Watson Williams, *Secretary.*
Benjamin Dorr.
Horatio Seymour.
February 25.

For the Churchman.

THE HEARING EAR.

"If any hear, let him hear *as the oracles of* God; not as a well-tuned sound, to help you to sleep an hour; not as a human speech or oration to displease or please you an hour, according to the suiting of its strain and your palate; not as a school lesson to *add something to your stock of knowledge; to tell you somewhat you knew not before, or as a feast of new notions.* Thus the most relish a preacher, while they try his *gift* and it is new with them; whereas, a little time disgusts them. But hear *as the oracles of* God, (1 Pet. iv. 11,) the discovery of sin, and death lying on us; and the discovery of a Saviour that takes these off; *the sweet word of reconciliation*—God *wooing man;* the great King entreating for peace with a company of rebels; (not that they are too strong for him—oh no! but on the contrary he could utterly destroy them in one moment:) these are the things brought you in this word. Therefore, come to it with suitable reverence, with ardent desires, and hearts open to receive it '*with meekness as the ingrafted word which is able to save your souls.*' It were well worth one day's pains of speaking and hearing, that we could learn somewhat, at least how to speak and hear henceforward,—to speak and hear *as the oracles of* God."—Leighton.

For the Churchman.

BISHOP LATIMER'S PREACHING.

"Latimer was a frequent preacher, not only before the king and at Paul's cross, but also in various parts of the country. Such was his diligence through the whole of this reign (Edward VI.) that, notwithstanding his great age, he preached for the most part every Sunday twice; and it was his ordinary practice to rise at two in the morning, winter and summer, to pursue his private studies. Of the extraordinary effects of his ministry, he gave an instance himself at his last sermon at court. 'I have now,' said he, 'preached three Lents. The first time, I preached restitution. *Restitution!* quoth some, what should he preach of restitution? Let him preach of *contrition,* quoth they, and let restitution alone; we can *never* make restitution. Then, say I, if thou wilt not make restitution, thou shalt go to the devil for it. Now choose thee either restitution, or else endless damnation. But now there be two manner of restitutions—secret restitution, and open restitution; whether of both it be, so that restitution be made,—it is all good enough. At my first preaching of restitution, one man took remorse of conscience, and acknowledged himself to me that he had deceived the king, and willing he was to make restitution; and so, the first Lent came to my hands twenty pounds to be restored to the king's use. I was promised twenty pounds more the same Lent, but it could not be made, so that it came not. Well, the next Lent, came three hundred and twenty pounds more. I received it myself, and paid it to the king's council. So I was asked, *what he was,* that made this restitution? But, should I have named him? Nay, they should as soon have this weasand of mine. Well, now, this Lent, came one hundred and eighty pounds ten shillings, which I have paid and delivered this present day to the king's council. And so this man hath made a godly restitution.'" "The penitent, whose conscience was thus moved by his preaching, was John Bradford, the martyr, ... who had connived at some acts of peculation to a considerable amount." "By hearing Latimer, his mind became so impressed with a sense of religion, that he gave up the law, made restitution for the wrong in which he had participated, and entered into orders. As a preacher, he became not less popular than Latimer himself, for which he was brought to the stake by Bonner, the 1st of July, 1555."—*Watkins' Life of Latimer.*

For the Churchman.

SUNDAY SCHOOL AND PAROCHIAL LENDING LIBRARY.

With a view to more extended usefulness, arrangements have recently been made at the Protestant Episcopal Public School for the formation of a Sunday School and Parochial Lending Library. Any contribution of approved books for that purpose will be thankfully received. They may be sent either to the School itself, corner of Canal and Varick streets; to the Press Buildings, No. 46 Lumber-street; or to the care of Rev. J. McVickar, No. 8 College Green.

New-York, 7th March, 1832.

Messrs. Editors,—I would call the attention of the members of our Church in this city to the above notice, and to the school to which it relates, not merely with a view to attain the end there proposed, of the speedy formation of a good Sunday School Library, but further to gratify those who are zealous in doing good, with the spectacle of an efficient and well-ordered religious charity. The funds of the corporation, through the endowment of Trinity Church, are placed above the necessity of appeals to public liberality, although it must be added, at the same time, that they are fully absorbed by the current expenses of the institution. A library not being so included, its formation is left, as it generally is in such charitable establishments, to individual zeal and voluntary contribution. The Male and Female Elementary Schools, for the use of which these books are intended, have both been recently organized upon a new system, which in England is regarded as a great practical improvement; and the influence of which the writer had an opportunity last year of witnessing and admiring in several of the national schools of that kingdom—more especially in that of Islington, where it was originally introduced. The system, which is termed that of "Circulating Classes and Mutual Instruction," it is foreign to my purpose here to explain, since it is the object of the present communication to lead those of your readers who take an interest in such things to witness it for themselves. It is sufficient to add, that it is found to be most operative among the scholars in awakening attention and stimulating exertion. In this system there can be no indolent repose, either for the best scholars as being superior to competition, or for the worst as having fallen to the lowest point—dulness never ceases to fall, nor merit to rise. In addition to this attraction, which may be said to address itself chiefly to those who are familiar with the existing difficulties of education, a wider claim of interest is opened in the beautiful union this school exhibits of religious instruction and daily devotion with the ordinary objects of intellectual education. For myself, Messrs. Editors, I would say that when I hear the swelling hymn, or the voice of prayer, rising from the lips of the infant or youthful multitude thus gathered from the abodes of poverty, and perhaps from the haunts of vice, commencing the studies of the day with the duties of piety, I cannot believe that their hearts are dead to impressions which I find to overpower my own, and therefore I cannot but believe that it is a union blessed in its influence upon their future character. Though the words of adoration may too often be thoughtlessly uttered, yet their influence is not always unfelt; and at any rate, the habits of piety are formed and strengthened, and that knowledge given, which however forgotten it may be for a time, sickness and sorrow will one day awaken to guide their feet into the paths of peace. M.

Is there not to be learned from the history of the lamented individual, to whom the following communication relates, a lesson of care to *fortify* and *mature* early religious fervor—to *forecast* by laying in a store of *principles* for future exigency,—a lesson, in our view, most needful at the present day?

For the Churchman.

GENERAL HAMILTON.

The writer of the biographical sketch of Col. Troup, in observing some strictures on a part of it in the last number of the Churchman, could not but feel a degree of regret, that while he was exhibiting the bright example of a Christian who walked worthy of his vocation in life, and whose death was precious in the sight of the Lord, he was at the same time thought, by an incidental remark connected with the subject, to have endangered the interests of piety itself. General Hamilton was the class-mate and fellow-graduate of Col. Troup. In allusion to this college-friendship, it was remarked in the sketch, "That the intimacy of Col. Troup with this great man *during that frank and interesting period of life*, when there is but little selfishness and less restraint, let him into all the peculiarities of his mind and character, and one of the most striking was his deep sense of religion, and the intensity and fervor of his devotion." The introduction of this remark in a religious paper, forms the ground of complaint. Now it does not seem to be the just and natural construction of this passage, that it should be considered as a general eulogy of his piety and devotion throughout the whole course of his life. It was the exhibition of a trait in his character during the period of his early youth, which was drawn from a remarkable and unquestionable fact. Col. Troup mentioned to the person from whom the writer received the information, that about that time Hamilton was deeply affected with a sense of religion; that he was in the habit of praying aloud, and that Col. Troup had repeatedly spoken of the amazing fervor and eloquence of his prayers. And why, if in that portion of his life when his mind already gave evidence of his future greatness, his heart spontaneously poured out its devout effusions unto God and paid a ready homage to the Gospel of Jesus Christ, should this interesting fact be concealed? It certainly did not occur to the writer of the sketch that either the honor or interests of religion would be endangered by the statement of it, notwithstanding the inexcusable error into which he afterward fell. This lamentable incongruity was unnoticed, because it was so familiar to every mind and so universally censured, as well as deplored, by all professing Christians.

It does appear to the writer, that in an honest and jealous zeal for the honor of religion, the author of the strictures has lost sight of that charity which is the greatest of all the Christian graces. The remark which is the subject of his censures, is obviously confined to the college-life of Hamilton. He, however, contrary to its sole and evident bearing, refers it to the General's religious views previous to his fall.

And here, it may not be amiss to add, that the truth of the statement in regard to his early impressions and convictions, is strongly confirmed by the circumstances which immediately preceded his death. Though practically wrong, had he not been theoretically right, the false pride which led him to hazard his own life, or endanger that of his neighbor, would have supported him against the reproaches of conscience, and emboldened him against the terrors of the judgment. But the humility, the repentance and faith of his dying hours, were at once a proof of the sincere convictions of his mind, and a return of those devout and pious feelings with which, however sadly interrupted, his life so happily began.

William Bem

For the Churchman.

WANT OF SUNDAY SCHOOL TEACHERS.

A field of singular usefulness is opened in the Sunday School connected with the New-York Protestant Episcopal Public School, corner of Varick and Canal streets. The accession of a number of teachers would be very acceptable to those at present connected with these schools.

H. N.

THE CHURCHMAN.
SATURDAY, MARCH 10, 1832.

Two dollars and fifty cents, payable in advance, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

Appointments by the Bishop, for Confirmation.—March 18th, Mission Church of the Holy Evangelists; 25th, St. Thomas' Church; April 1st, All Saints' Church.

Subscribers who do not keep regular files of our paper, will enable us to complete several sets at the office, and greatly oblige the publishers, by returning to the Press their copies of Nos. 1, 2, 41, and 46.

"THE DYING BAPTIST."

Under the above title, the New-York Evangelist of the 25th ult., reverts to an interesting fact related in that paper a short time since, and transferred, with a few accompanying remarks to our columns. Our readers will probably recollect the case. It was that of an old and pious member of the Baptist Communion requesting, on his death-bed, the comfort of the Lord's Supper. Being informed that there was no clergyman sufficiently near to be summoned before the probable fatal termination of his disorder, he requested a Congregational deacon, then present, to become the administrator. He did so, and the good man soon departed in peace and comfort. The correspondent of the Evangelist, who, it now appears, is "a Minister of the Gospel, pastor of a Congregational Church in Vermont, extensively known and respected for his piety and worth," in communicating the above circumstances, suggested the very serious inquiry, Whether the good deacon, being, on Congregational principles, a mere layman, did right in acceding to the request of his friend, or whether he did not presumptuously intrude into one of the unalienable functions of the ministry of Christ? On this query of the Rev. correspondent of the Evangelist, we made the remark, that on the well-defined principles of the Protestant Episcopal Church, there could be no difficulty in solving it; and expressed the hope that the important subject, now daily attracting more and more attention, "of authority to minister in holy things," thus incidentally brought into the columns of the Evangelist, would not be suffered by the editor to remain unnoticed. It has not been. In his paper of Saturday before last, he has very clearly and candidly expressed his views upon it. And they are, in substance, that no particular commission is necessary for the administration of the sacraments; but that bread and wine, by whomsoever broken, poured out, and administered, received with faith, and professedly in remembrance of Christ, is the Lord's Supper. Nay further, his remarks appear to us to justify attributing to him the principle, that that sacrament is perfect when, *without any administrator*, bread and wine are thus taken. And further still, as the apparent evidences (we use not the word apparent as implying doubt) of peace and comfort in the dying man are evidently assumed as proofs of the correctness of the act in which he had been engaged, we think that parity of reasoning would justify the conclusion that the existence of the hallowed influences of peace and comfort around the death-bed of the pious Quaker, would be evidence of the correctness and entire acceptance of a religion which excludes altogether the sacraments and ordinances of the Christian covenant. For upon the same principle on which the Evangelist asks, "Would validity have made it" [the partaking of bread and wine in which he had engaged] "any better to the dying believer?" he might also ask respecting "the dying believer" who never held any sacrament to be a Christian duty, Would the reception of bread and wine then, or as a previous pious usage, have been any better for him?

The Evangelist does indeed draw a distinction between the "extreme case" of "the dying Baptist," and "cases of common occurrence;" intimating that in the latter, "a regard to order, peace, common sense, and the custom of the Churches," should dictate leaving the administration of the sacraments to the clergy. This, however, alters not the essential character of his views. The reason why they, and not the laity, should be the administrators, still results from mere order and fitness, and not from divine appointment. It is represented as decent and proper, but not connected with the "validity" of the sacrament.

We are gratified that the editor has been thus frank in the avowal of his honest sentiments; and respect him for it. We know not how far the Evangelist may be considered, on this and other points, as a recognised organ of the views of the Presbyterian body generally, but as far as it is, it certainly contributes to what is always a great advantage, where there is an honest difference of opinion, an accurate knowledge, by the parties, of each other's sentiments. That the ministry and sacraments are among the non-essentials of the Gospel, is a principle more frequently deducible from views indirectly expressed, and from systems of policy pursued, than thus manfully and candidly avowed.

Before leaving our neighbor, the Evangelist, we would express our obligations for the devout and interesting manner in which he has indirectly favored the pious charity of our Church in providing for the administration of the Lord's Supper to the sick, and depicted the blessed influence which it may be expected to have on the faith and hopes of the dying believer.

Theological Education.—We beg the attention of our readers to the communications upon this interesting subject, in another column. For the truth of the facts communicated by L. M. we are ready to vouch. The notice of what has been done and is doing by our brethren of the western 'city,' is encouraging to candidates; and we trust it will excite correspondent efforts elsewhere.

Society of the Protestant Episcopal Church for the Advancement of Christianity in Pennsylvania.—Every mention of a general institution such as the one whose title we have just given, increases our solicitude for a thorough and effective organization of our Diocesan Societies *in one central board*; with subordinate committees, instead of our distinct boards of managers, as at present,—taking, upon the principle of a wise division of labor, the charge of the several departments now managed by our Missionary Society, Bible and Prayer Book, and Tract Societies, the Press, &c.—Such a measure we know to be a favorite object with many of the most zealous and judicious supporters of our Church institutions. It would, beside saving, in many ways, much unnecessary expense involved in the present organization, give tenfold efficiency to our operations; and prevent the waste of much valuable time to those least able to bear its loss. The last annual report of the Society named at the head of this article, read January 6, 1832, is before us. It has its 'Committee of Missions',—Library Committee,*—Tract Committee,—Education Committee;—the present report gives a view of the operations of the institution in each of these departments. The following items of information are gathered from its pages. There are at present *fourteen* Episcopal congregations in the diocese of Pennsylvania not supplied with the regular ministrations of our Church. "Had we the *men* and *means* to aid in supporting them," says the report, "at least a *dozen* Missionaries might be located most advantageously to the interests of religion and the Church, in different sections of this State." The number of Missionaries who have served the Society in the past year, is *fourteen*. At present there are thirteen under its direction, whose labors have afforded a participation in the ordinances of the Church to about 30 congregations, in addition to places and vicinities where the Church is not fully organized, but where Episcopalians and others desirous of our services are found in sufficient numbers to require the extension of Missionary instruction.—Gratitude is expressed by the Trustees for the aid derived by their Missionaries from the co-operation of the 'Philadelphia Female Tract Society.' In reference to *collections* for the benefit of the Society's funds in country congregations,—the Board, after stating that these have been made in *ten* instances, remark as follows:—

"The Board would repeat their sentiments, as expressed last year upon this subject. We hold it to be especially due from those congregations which owe their existence to the labors of our Missionaries, to yield assistance to the Board; and they should not be deterred from making collections, by the apprehension that the amount contributed will be small. Magnificent sums are not expected. If *each* of the country Churches should contribute but *five* dollars annually, the aggregate would most materially enlarge our capacity of usefulness; and the principle should never be forgotten, that the *divine* estimate of charity is founded, not on the *amount*, but on the *motive* of the contribution."

The *receipts* into the treasury during the past year have been $2033 11; the *expenditures* $1728 87; the balance $304 24, being appropriated to the permanent fund.

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* Having in view the care and enlargement of a library connected with the *education of candidates for orders*; one of the objects contemplated by the Society.

MEETINGS OF SOCIETIES AND COMMITTEES,
Connected with our Church.

For the information of the members of the several religious institutions connected with our Church in this city, and of those having business with the respective Boards and Committees, we give the following statements of the times at which their regular meetings are held:—

Holding meetings on Monday.

Society for Promoting Religion and Learning in the State of New-York; *first* Mondays in *March, June,* and *November*.

Vestry of Trinity Church; *second* Monday in *every month*.

Trustees of the New-York Protestant Episcopal Public School; *first* Monday in May—[see under *Tuesday*.]

Executive Committee of the General Protestant Episcopal Sunday School Union; *second* Monday in *every month*, at 7 P. M.

Committee of Publication and Sales of preceding Committee; Monday evening in *each week*.

Holding meetings on Tuesday.

Trustees of New-York Protestant Episcopal Public School; *first* Tuesdays in *February* and *November*—[see under Monday.]

Holding meetings on Wednesday.

1. New-York Protestant Episcopal Tract Society; *first* Wednesday in *every month*.
2. Auxiliary New-York Bible and Common Prayer Book Society; *first* Wednesday in *every month*.
3. Trustees of New-York Protestant Episcopal Press; *second* Wednesday in *every month*.

Standing Committee of the preceding Board; on Wednesday evening of *each week*.

Holding meetings on Thursday.

Board of Managers of the New-York Protestant Episcopal City-Mission Society; *third* Thursday in *January, April, July,* and *October*.—The Society's Annual Meeting, the *second* Thursday in *January*.

The *Executive Committee*, the *second* Thursday of *every month*.

The *Committee of Arrangements*, the *second* Thursday of *every month*.

Holding meetings on Friday.

New-York Protestant Episcopal Missionary Society; on Friday next *preceding*, and Friday next *following Anniversary*; and also on the *second* Friday in the months of *January, April, July*, and *October*.

Dr. Basire's Mission to Greece.—From the Episcopal Recorder we learn with no small astonishment, that our article on this subject has been deemed inimical to the cause and spirit of Christian Missions. A correspondent of the Recorder uses most ungentle language in expressing this opinion. It is surely unnecessary that we should do more than refer to the editorial columns of the Churchman for a full disproof of the charge of ill-will to any efforts to spread the Gospel. With relation to this and other branches of Christian benevolence, it is true, we have frankly avowed our dislike of sundry prevailing practices. We have soberly and earnestly condemned the 'pomp and circumstance' which we believe to be at utter variance with the true spirit of the Gospel. But are we therefore to be held as enemies of the work itself? When we held up Basire's silent, unostentatious efforts to disseminate the pure Gospel, in contrast with the noisy, puffing spirit of the present age, were we discountenancing the missionary spirit which he so eminently displayed?—did we 'ridicule and sneer at' *the cause?* The correspondent of the Recorder has seen fit, first to *misrepresent* us by applying what we said of *the mode* of doing good, to the deed itself, and then to *misinterpret* us, by pointing our censures at individual measures and operations. We indignantly disclaim alike his unwarranted perversion of our meaning, and his unauthorized direction of our censure. We lament that even the editor of the Recorder should have stooped to insinuate that we had in view particular operations of other bodies of Christians. We had no such sinister aims. Our intention was general as our language, and as the facts which gave it being. All denominations have erred, more or less, by a departure from primitive simplicity and single-mindedness, in their efforts to do good. All need to retrace their steps: and until they do so, let all share censure, which, if we did not, the Scriptures would fasten upon ostentatious charity and zeal.—As for "THE Greek Mission," it was no more in our thoughts, as an object of censure, than any and every other similar measure, similarly conducted; and *we* would not willingly be the instruments of placing it before the public in apposition with strictures on 'the noisiness of modern charity.'

Domestic Contributions to benevolent and pious objects have many arguments to recommend them, particularly when they aim at the extension to our fellow men of the blessings of religion. Our readers will not suffer the *acknowledgment* of the Treasurer of our Missionary Society, given to-day, to exhibit a solitary instance of a *family* contribution to the funds committed to his charge.

LITERARY.

A Life of Bishop Dehon by an intimate friend, in every respect fitted for the task he has undertaken, will be hailed by all who have known that prelate as most acceptable.—Such will be the work of the Rev. Dr. Gadsden, which it gives us pleasure to announce in the subjoined Prospectus, and to commend to the patronage of our readers. Bishop Dehon's Works have been republished in England with the highest commendation, while his personal character secured the affectionate regard and remembrance of all who enjoyed the happiness of his acquaintance.

Subscriptions for the work will be received at the Press.

Proposals for publishing AN ESSAY *on the life of the Right Reverend* Theodore Dehon, D. D. late Bishop of the Protestant Episcopal Church in the Diocese of South Carolina, by C. E. Gadsden, *Rector of St. Philips Church, Charleston.*

Contents. *Preliminary Chapter.*—Brief notices of the Protestant Episcopal Church, from 1706 to 1778.—*Chap. I.* His childhood, youth, and early manhood.—*Chap. II.* His ministry in Newport.—*Chap. III.* His visit to South-Carolina, and occurrences from 1802 to 1810.—*Chap. IV.* His Ministry—Charleston.—*Chap. V.* His Ministry—Charleston; continued—*Chap. VI.* His Episcopal Ministry.—*Chap. VII.* Miscellaneous.—*Chap. VIII.* His last days—Proceedings caused by his death.

The Appendix will contain—1. An Oration on Taste, delivered at Harvard University, on the occasion of taking his first degree in the Arts, 1795.—2. Sermon on the death of Washington, 1800.—3. Sermon on Exodus ii. 6, at the Charleston Orphan House, 1803.—4. An Oration before the Φ Β Κ Society, 1807.—5. Extracts from his Annual Addresses to the Convention of the Diocese of South-Carolina.

It is expected to form an octavo volume of moderate size. The price to Subscribers will be *Two Dollars;* and the proceeds, after paying the necessary expenses, will be appropriated to a religious and charitable institution.

☞ Subscriptions received at several Book-stores in the city; at the "Protestant Episcopal Press," New-York, and by many other persons to whom this paper is sent.

⁂ It is requested the subscription papers may be returned to A. E. Miller, Broad Street, by the *tenth* of April; and the work will be put to press as soon as three hundred subscribers are obtained.

Charleston, S. C., February, 1832.

INTELLIGENCE.

DOMESTIC.

Confirmation.—In St. Clement's Church, in this city, 59 persons were confirmed on Sunday, the 4th inst., by the Bishop of this Diocese.

Clerical Changes.—The Rev. E. Ford, of Morristown, New Jersey, has been called to the Rectorship of St. Paul's Church, Augusta, Georgia, vacant by the removal of the Rev. Hugh Smith to Christ Church, Hartford, and has accepted the invitation.

The Rev. J. T. Wheat has resigned the Rectorship of St. Matthew's Church, Wheeling.—*Banner of the Church.*

FOREIGN.

PRAYER BOOK AND HOMILY SOCIETY.

We extract the following interesting notices of the doings of this Society, from one of its occasional papers appended to the Christian Observer for January last. May their perusal excite Churchmen among us to greater zeal and munificence in patronizing our own kindred institutions; and disseminating a book so valuable, in every portion of our country.

The Committee have not lost sight of such openings as have presented themselves for the distribution of books

Abroad.

The experience of years past, though not connected with any very large results, has afforded much encouragement to patient perseverance in this department of labor. In many instances, mistakes and suspicions have been removed; devotion, and a spirit of candor, if not of brotherly love, have been promoted; Roman Catholics, and others, who have received copies of the Prayer Book rendered into the language of their own country, have been led to think and converse calmly on the differences existing between themselves and the English Protestant Church; and some of those who had lost sight of the all-prevailing mediation of the Lord Jesus Christ, have been led to offer up prayer through his name. A similar blessing has also frequently attended the perusal of some of the Homilies distributed abroad, either in English or in foreign languages. Information on the subject of religious errors has been by these means incidentally conveyed, the slumbering have been roused, or the doubting relieved. Upon these and other similar grounds, the Committee have, since the last anniversary, caused selections from the Liturgy in

French, to be arranged as short forms of Morning and Evening Prayers, in the family or in private, for each day of the week. This plan was adopted and carried into effect by the assistance of a clergyman who has travelled and resided in France, and who has seen reason to think that such liturgical forms are especially calculated to engage the attention, and to meet the spiritual wants of many in that country, whose minds are opening to the reality and importance of eternal things. A correspondence on the subject of this tract has been commenced with residents, whose advice and co-operation appear to be especially desirable; and copies will, from time to time, be committed to the care of travellers, upon whose principles and judgment reliance may be placed.

Another addition to the Society's publications has been made by printing a translation of the ninth Homily, "Against the fear of Death," into

Modern Greek.—In this the Committee have been materially assisted by the kindness of the Rev. W. Jowett, who has often served the Society; and who some time since strongly pressed upon its attention the propriety of rendering many of the Homilies into the languages of the countries bordering on the Mediterranean, or lying further eastward.

The first and third Homilies have also been translated into the

Swedish language.—This version was made by the Rev. Dr. Wahlin, Chaplain to the Swedish Embassy in London, who had previously translated the second Homily. The same Homilies—namely, the first and third—in addition to the second, which had been previously published, have been translated and printed in *Danish* also, in the course of the last year. But the principal publication in foreign languages sent forth by the Society, during the last twelve months, has been an edition of the entire Prayer Book

In *German.*—This edition of the German Prayer Book was printed in consequence of the renewed and increased demand for the book, which was made early in the summer of last year. In former instances, a considerable number of these Prayer Books had been sent to Warsaw: here they were used by Jewish proselytes attending the German service performed there according to the order of the English Church; who, to use the language of a correspondent, "On Saturday, as well as on Sunday, joined in the ascription of glory to the Father, and to the Son, and to the Holy Ghost." "Some were purchased by persons who used them, on journeys or at home, as a manual for daily spiritual exercise in prayer.' But the greater part of them were placed in the hands of German schoolmasters in Poland, who, in consequence of the want of regular pastors, read the Morning and Evening Services to the people on the Lord's day. The same persons also have used the Burial Service, at the interment of the dead. Students in divinity, in Prussia and elsewhere, have read the German Prayer Book with lively interest; the Thirty-nine Articles also have been much approved and valued. The Committee, therefore, cannot but entertain a hope, that the circulation of formularies, in which the pure doctrines of the Reformation are so powerfully exhibited, may be made productive of a sensible effect in counteracting those infidel and neologian principles which unhappily have been so widely diffused in Germany, and in promoting a return to that soundness of faith for which their forefathers so earnestly contended.

India.—The Secretary of the Society's Corresponding Committee in *Calcutta* reports—"We have now *seven* Homilies translated into *Hindostanee*, and *four* into *Armenian;* and shall proceed in this work as rapidly as we can find translators and funds for the purpose. One of the Homilies also is translated into *Tamul.*"—The Book of Common Prayer in *Malayalim*, to encourage the completion of which, this Society was induced, some years since, to contribute a sum of 80*l.*, is now printed, with the exception of the Psalms.—From *Ceylon*, a missionary corresponding with a friend now in this country states, with reference to the Prayer Book in *Indo-Portuguese*—"Two hundred copies have been lately furnished to attendants on the service in that language here, for which purpose they will in future be regularly used." To which he adds, "When lately visiting a dying man, I perceived part of a book projecting from beneath his pillow. Wishing to obtain some clue to the poor man's state of mind, I drew out the book, and was agreeably surprised on finding that it was a copy of the Prayer Book in Indo-Portuguese. I said, 'Well, my friend, I am glad that you have so good a companion in your affliction:' to which he replied, struggling for breath, 'Yes, Sir; in all my affliction I have no other book: it is my only consolation." The author of the Indo-Portuguese translation says, "The knowledge of this one circumstance alone, is to me more than a reward for all the toil I endured in accomplishing the work." How much greater cause have the members of this Society to be satisfied, not only with the assurance that one of the books printed at their expense has been the means of comforting and blessing a fellow-creature on the bed of death, but in the reasonable hope that hundreds of others, who use these books in public, and perhaps in private devotion, are thus assisted in lifting up the soul to Him who never will reject the heartfelt prayer.

China.—Letters have informed the Committee of the completion of a third and enlarged edition of principal parts of the Book of Common Prayer in Chinese. The edition consists of 2000 copies; 500 of which had been put into circulation when the last accounts left Malacca.

The issue of bound books made by the Society during the last year, has been larger, and that of Homily Tracts has been somewhat less, than in the year preceding. The number of bound books issued in the last twelve months, is 11,851, and the number of Homily Tracts, 127,683.

The British and Foreign Bible Society, in view of the spread of the Cholera, recommends to the Auxiliaries to loan to all in want, Bibles; and has resolved that the expense of a loan stock for the purpose, be borne by the parent Society.

The same Society has sustained a very severe loss in the death of the Superintendent of the editorial department, *Mr. Greenfield.* He has been for nineteen months a devoted servant in the cause of the Bible, and in that time his talents have been exercised in no less than 12 European, 5 Asiatic, 1 African, and 3 American languages. He was the compiler of "Bagster's Comprehensive Bible."

The efforts of the Society in France have been very encouraging. The mode of distributing Bibles is by hawkers, who visit every house—and being selected for the purpose, are usually men of intelligence and piety. Three years ago the first one was sent out in a small district in the north of France; he returned completely discouraged and without success. By dint of visiting, however, the plan succeeded—and now there is a great demand for Bibles. The schools adopt the Homily Tract as a reading book in more than 100 villages. The south of France is almost equally desirous of the Bible, though there the efforts have not been as great. A theological seminary has been established to oppose the neological sentiments of the one at Geneva. In Paris, Sunday Schools and chapels are increasing under the more liberal principles of the new government; and a *missionary society* there established, has sent out four missionaries to the Cape of Good Hope.

SUMMARY.

Cohen, a learned Jew, has prepared for publication, under the patronage of the King of Denmark, a new Concordance of the Hebrew Scriptures, with points, and including the proper names and particles.—*Vt. Chronicle.*

Slavery in Virginia.—The Virginia House of Delegates have passed the bill making appropriations for the removal of free negroes from that State to Liberia, by a vote of 79 to 41. It appropriates $35,000 for the present year, and $90,000 for 1833, besides $10,000 for a temporary shelter at Liberia. This is the first time that any member of our Confederacy, coming fairly within the list of slave-holding States, has commenced a series of efforts designed eventually to free itself from the curse of slavery. It is an act which reflects great honor upon Virginia, and cannot fail to exert a powerful influence upon other States.—*Ib.*

Temple of Jaggernat'h.—At a meeting of the Royal Asiatic Society of London, Dec. 3d, a description of the Hindu temple of Jaggernat'h, communicated by Colonel Gilbert, was read. It is contained in a letter dated Pooree, 27th October, 1827, addressed to Colonel G. by Mr. F. Mansbach, collector of the government tax at that place. Beside an account of the buildings of the temple itself, the establishment of priests, &c., the letter details the ceremony of the Rat'h Jarra, or car-festival, one of the greatest feasts observed at Jaggernat'h. The temple was erected by Rajah Anund Bhim Dee, and completed A. D. 1198. All the land within twenty miles of the temple is considered holy; but the most sacred part is enclosed with a wall about twenty-four feet in height, forming nearly a square of 676 by 660 feet. About fifty temples are included within this area; the most conspicuous is a lofty tower 200 feet high and twenty-eight feet square inside, with two stone buildings, having pyramidal roofs, adjoining. At least 3000 families of priests and others compose the establishment for the service of the idol, beside 400 families of cooks to prepare the holy food called *Mahaprasad.* There are also 120 dancing-girls attached to the temple. The principal festivals are the Powder Feast, Swinging Feast, Bathing Feast, and Car Feasts. Mr. Mansbach states, that either the practice of voluntary immolation under the wheels of the car has never existed, or it has long ceased to actuate the present worshippers of the idol, as during four car-festivals, which he has witnessed, only three such cases occurred; one of these, however, he is inclined to consider was an accident, and in the other two cases the individuals were suffering from that dreadful complaint, the leprosy.—*Bost. Transcript.*

ACKNOWLEDGMENTS.

NEW-YORK PROTESTANT EPISCOPAL MISSIONARY SOCIETY.

The subscriber acknowledges the receipt of the following sums to the N. Y. P. E. Missionary Society, viz:—

1832.		
29th Feb.	Collection made at All Saints' Church,	$27 00
2d March.	do. do. St. George's Church,	90 50
3d "	Of the Auxiliary Female Missionary Association, of Christ Church, N. Y.,	83 50
5th "	Collection made at Church of St. Clement's,	14 19
5th "	Collection made at St. Mark's Church, including contents of *a family missionary box*, $4 50,	44 78
		$259 97

Benjamin M. Brown, *Treasurer.*

March 8, 1832.

CITY-MISSION SOCIETY.

The Treasurer of the New-York Protestant Episcopal City Mission Society, has received the following sums:—

From Wm. James Shepherd, Esq. *for the Mission Church*	$100 00
Collection at Mission Church, Sunday evening March 4	143 40
do. do in afternoon of same day	3 27
From Henry Gamble, Esq. of Darien, Geo.	5 00
A donation	1 00
	$252 67

J. A. Perry, *Treasurer*, 33 Wall-st.

MISSIONARY COLLECTION.

In St. Luke's Church, on Sunday Evening next, (March 10,) a Sermon will be preached, and a collection made, Providence permitting, in aid of the funds of the Missionary Society of this diocese.

LENT.

"When thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret."—*St. Matthew* vi. 17.

"Yes, deep within, and deeper yet
The rankling shaft of conscience hide,
Quick let the swelling eye forget
The tears that in the heart abide.
Calm be the voice, the aspect bold,
No shuddering pass o'er lip or brow,
For why should innocence be told
The pangs that guilty spirits bow?

"The loving eye that watches thine
Close as the air that wraps thee round—
Why in thy sorrow should it pine,
Since never of thy sin it found?
And wherefore should the Heathen see[*]
What chains of darkness thee enslave,
And mocking, say, Lo, this is he
Who own'd a God that could not save?"

Thus, oft, the mourner's wayward heart
Tempts him to hide his grief and die,
Too feeble for confession's smart,
Too proud to bear a pitying eye;
How sweet, in that dark hour, to fall
On bosoms waiting to receive
Our sighs, and gently whisper all!
They love us—will not God forgive?

Else let us keep our fast within,
Till Heaven and we are quite alone,
Then let the grief, the shame, the sin,
Before the mercy-seat be thrown.
Between the porch and altar weep,
Unworthy of the holiest place,
Yet hoping near the shrine to keep
One lonely cell in sight of grace.

Nor fear lest sympathy should fail—
Hast thou not seen, in night-hours drear,
When racking thoughts the heart assail,
The glimmering stars by turns appear,
And from the eternal home above
With silent news of mercy steal?
So angels pause on tasks of love,
To look where sorrowing sinners kneel.

Or if no angel pass that way,
He who in secret sees, perchance
May bid his own heart-warming ray
Toward thee stream with kindlier glance,
As when upon his drooping head
His Father's light was pour'd from heaven,
What time, unshelter'd and unfed,[†]
Far in the wild his steps were driven.

High thoughts were with him in that hour,
Untold, unspeakable on earth—
And who can stay the soaring power
Of spirits wean'd from worldly mirth,
While far beyond the sound of praise
With upward eye they float serene,
And learn to bear their Saviour's blaze
When judgment shall undraw the screen?

Keble's *Christian Year.*

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[*] Wherefore should they say among the people, Where is their God?—*Joel* ii. 17.

[†] St. Matthew iv. 1.

PRACTICAL.

"Those that pretend to so much spirituality as to cast out all observation of days, I wish it may not be a system of infidelity in them, and of a secret quarrel they have to the truth of Christianity itself. For those that are most perfect in divine accomplishments, cannot enjoy the actual enravishments that may arise from this perfection, without vacancy from secular employments, for which these holydays are most fit; and those that are less perfect, by their vacation from worldly drudgery, have the opportunity of searching more closely into the state and condition of their souls, and of more serious meditations and resolutions of composing their life to the most perfect patterns of truth and sanctity."——Dr. Henry More's *Theological Works, p.* 381.

THE RATIONAL IDEA OF A CHRISTIAN FAST.

Moreover, when ye fast, be not as the hypocrites.
Matt. vi. 16.

The custom of religious fasting, our Saviour must have supposed would be used among his followers, unless he forbad it; because it had very long been, and was then, universal in the world. Not only the people of the great city and empire of *Nineveh*, as we read in Scripture, but the *Egyptians*, *Greeks*, *Romans*, almost all nations, of whose religion we have any particular accounts, appear to have been led, either by nature or ancient tradition, to abstain from their food, on certain occasions, as an exercise of piety. The Jewish law could not be the original of an observance, that had spread so wide; especially, as that law appoints but one single day in the whole year to be kept as a public fast, and gives no orders for private fasting at all. Yet we find, from the early times of their commonwealth downward, many other public fasts observed by them, as exigencies required: we find the prophets approving and enjoining them, and directing how they are to be solemnized: we find the most exemplary in goodness amongst them, taking this way of humbling themselves before God in secret, not only on personal and domestic, but national accounts, and graciously accepted in so doing.

The same usage continued to our Saviour's days. For we read in St. Luke, of *Anna* the prophetess, that 'she served God with fastings and prayers night and day.' Indeed, by this time, over and above several yearly fasts appointed by authority, the stricter sort observed two every week voluntarily. And not only the Pharisees, but *John's* disciples also, fasted often. Nor doth our blessed Lord condemn any part of these things: but, leaving the frequency of fasting to public and private prudence, regulates only the manner of it; and by so doing, plainly treats it as a practice, intended for perpetual use. It is true, he doth not, in so many words, *command* his disciples to fast: he only saith, 'when ye fast.' But so he had said just before, 'when thou doest thine alms,' 'when thou prayest.' And had he not designed, that fasting should be considered in some degree as a duty also, he would never have promised a reward to the right performance of it, as he doth in the next verse but one, after the text. And beside, he not only fasted himself, in a manner quite beyond our imitation, but declared, that though then his disciples did not fast, yet after 'he was taken from them, they should:' which they verified accordingly. *Cornelius* indeed was not yet a Christian, when he fasted to the ninth hour: but that was amongst the means of his becoming one. We read in the following chapters of the *Acts*, that congregations, under the guidance of prophets and apostles, fasted on more occasions than one.[*] St. Paul enjoins private persons to give themselves at times 'to fasting and prayer.'[†] The whole Christian Church, from the beginning, hath both esteemed and practised it not a little: and to this day both the ecclesiastical and civil powers continue to prescribe it. But for yet fuller satisfaction, and indeed for our direction also, let us inquire more particularly, what its meaning and uses are.

One very useful meaning is, to express our sorrow for having offended God, and our sense of not deserving the least of his favors. By some it hath been thought, that our first parents introduced it, as a penitential memorial of their eating the forbidden fruit: which indeed it might very properly express. But without insisting on this, for which we have no warrant, abstaining for some time from our daily food signifies, most naturally, that we are unworthy of it; and can take no comfort in it, whilst we are under the divine displeasure. And as anciently, every thing of importance was denoted, especially in the eastern countries, by actions as well as words; this was probably the original purpose, for which men used fasting. And it was then sometimes extended to children and cattle; in token, that the parents and owners of them had forfeited the dearest blessings, and most valuable conveniences of life.[*] It is true, a proper confession in words would have expressed the same thing, that this ceremony doth, and somewhat more clearly, unless it were explained in words. But in all likelihood it usually was: or if not, the difficulty of understanding it cannot be accounted great. And where it is appointed by authority, or prevails by custom, as the established method of signifying humiliation, we are as much bound to comply with it, as with any other appointment or custom; and should be as justly thought disobedient or unsociable, if we refused: even though it had no peculiar advantages to compensate for its being of less obvious meaning; whereas indeed it hath considerable ones. For words alone are far from carrying with them that energy and influence upon the mind, which the superadded solemnity of such an abstinence must, even in private cases; and much more, when whole assemblies, and cities, and countries, join in it. But above all, when either persons or nations have been remarkably wicked, such moving and afflicting acknowledgments of it are singularly adapted to produce more powerful and lasting impressions on those who make use of them; and by that means to render them fitter objects of divine mercy.

And besides the good effects it may have, as a strong outward mark of repentance, it may be a cause, by its physical effects, of our feeling greater degrees of inward conviction. The faculties of many persons are overloaded by continual excess, and 'the corruptible body presseth down the soul:[†] nor can it exert itself, till the burthen upon it is lightened. And without what is commonly called excess, a constant course of high or full living hath so powerful a tendency to immerse our thoughts in worldly objects, and make us both indolent as to our eternal interests, and fearless of the consequences of such indolence: that all, who pass their days in the free enjoyment of plenty, have need frequently to interrupt their indulgences, however lawful in their nature: to admonish themselves, by so doing, that they have much more important concerns, than the gratification of sense and ease: and to view the state of their souls with attentive thoughtfulness; which abstinence, and its proper companion retirement, would beget. Assuredly numbers of them would then see their condition in respect of God, and a future life, in a very different light from that which warm blood, gay spirits, and presumptuous imaginations place it in. And for want of such views it is, that so many are grossly wicked, and so many more very imperfectly and insufficiently good; whom a habit of considerate self-restraint would render by degrees indifferent to earthly enjoyments, and solicitous for those of a better world. Nay, even single acts of such restraint will usually, for the time, lower our passions into some good measure of composedness, and make our sorrow for sin humbler and deeper: on both which accounts fasting is called in Scripture, 'afflicting the soul.'[‡] For it mortifies the desires of the sensitive part, and enlivens the remorse of the rational. By these means, it may contribute much to render our faith of invisible things more lively, and our devotions more fervent: for which reason fasting is always understood in Scripture, and always ought in practice, to be accompanied by prayer. And in proportion as it qualifies us to pray as we ought, it assures us of obtaining our requests; whether they be for averting God's judgments, or deriving his mercies upon us, in our public capacity or private.

These are some of the spiritual benefits, for I omit to mention the corporeal ones, though very considerable, which recommend fasting. And surely they are at least sufficient to keep every pretender to seriousness from deriding it, or thinking meanly of such as practise it. Though any one may judge, or find, it ever so useless to himself; yet he cannot well know what it may be to others. And therefore, the rule of Scripture is in this sense perfectly just: 'let not him that eateth, despise him that eateth not.' If he doth, his contempt may light on characters of the highest eminence in wisdom and goodness; as it happened in the case of the royal psalmist: 'The reproaches of them that reproached thee, are fallen upon me. I wept, and chastened my soul with fasting; and that was turned to my reproof.—Secker.

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[*] Acts xiii. 2, 3. xiv. 23.

[†] 1 Cor. vii. 6.

[*] Joel ii. 16. Jonah iii. 7, 8. Judith iv. 10.

[†] Wisd. ix. 15.

[‡] Isa. lviii. 3. 5.

PREPARATION FOR THE LORD'S DAY.

Take heed how ye hear. I would pray with the Spirit, and I would pray with the understanding also.

1. Cultivate day by day simplicity of heart and humility, and a proper regard for the precious word of God.
2. Compose your mind on Saturday evening or night, for the solemn exercises of the holy Sabbath.
3. On Sabbath morning rise early.—Let secret prayer and meditation be your first exercise.
4. Keep in a still and uniform frame all the day. Read little except the Bible: relish and digest what you read, but,
5. Take care that this be all done in a sweet and easy way: make no toil or task out of the service of God. Do all freely and cheerfully, without violent effort.
6. Keep your heart with all diligence, as you go to the house of God: look not hither and thither unnecessarily, lest your mind be distracted and your devotion lost. Much less look about in the sanctuary, for this is a mark of disregard.
7. Ask, either at home or in the sanctuary, for God's blessing upon yourself, the preacher, and all the hearers.
8. When you retire after services, remember your obligations to God for having heard his word, and your responsibility for its improvement. Remember the perishing Heathen and ask that the Gospel may speedily be preached unto every creature.
9. During the Lord's day, refrain from remarks of any kind on the preaching, and from censorious remarks refrain always, except when and where duty may call for them.
10. Digest what you hear, and *do it*, which will be the best preparation for the next Sabbath, if you should live to see it.

Thus shall your Sabbaths fit you for an everlasting rest in heaven; and the manna on which you feed in the wilderness of this world shall sustain you until you are permitted to "eat of the tree of life, which is in the midst of the paradise of God,"—which may God, in his infinite mercy, grant through Jesus Christ our Lord, to whom be glory in the Church for ever. *Amen.—From Schaufler's Sermon.* *The Presbyterian.*

DEVOTIONAL.

SPIRITUAL HEAVINESS;—ITS DESIGN, EFFECTS, AND REMEDY.

My soul melteth for heaviness; strengthen thou me according unto thy word.—Ps. cxix. 28.

How different the condition of the people of God from the world! and yet how much more enviable! Their "soul melteth for heaviness,"—so much of the power of sin, and so little strength in resisting it! But this is only "for a season." "Weeping may endure for a night, but joy cometh in the morning." There is a necessity for it while it remains, and in the end it will "be found unto praise, and honor, and glory." But never are their graces more lively, or the ground of their assurance more clear, than in these sorrowing seasons of conflict. They complain, indeed, of the power of indwelling sin in all its various impulses and suggestions. But their complaints are the evidences of the power of grace at those very moments working mightily within them. For what is it but the principle of faith that makes unbelief their burden? What but hope that struggles with their fears? What but love that makes their coldness a grief to them? What but humility that causes them to loathe their pride? What but the secret spring of thankfulness that shows them their unthankfulness, and shames them for it? And therefore the very depth of their "heaviness melting their souls" away, is the exhibition of the strength and establishment of God's work within, upholding them in perseverance of conflict to the end; so that the believer would not exchange his heaviest moments with the most prosperous condition of the ungodly. No—rather would he say, "Let me not eat of their dainties." Far better, and we may add, far happier, is godly sorrow than worldly joy. In the midst of his misery, the Christian is most happy; nor would he resign the hope which he derives from the assurances of the Gospel, though often obscured by unbelief, and clouded by fear, for "all the kingdoms of the world and the glory of them." Though "the heart knoweth his own bitterness, yet a stranger doth not intermeddle with his joy." Yet, indeed, there is a bitterness that is keenly felt. Sin is a source of daily heaviness to the Christian—as displeasing to his tender and gracious Father—as having pierced the heart, and shed the blood of his Saviour—and as "grieving" that august and indispensable friend and counsellor, "the indwelling Comforter of his soul." God, therefore, expects to see him a mourner, and he feels he has reason enough to mourn—"My soul melteth for heaviness." But this cry of distress is sometimes the utterance of the child under the needful chastisement of a father's love. The world is dethroned, but not banished from the heart. Much remains to be purged, much dross is yet to be removed. The sources of the too attractive earthly joy must be imbittered: and now it is that the discipline of the cross forces the cry—"My soul melteth for heaviness." Yet in the midst of heaviness the child of God cannot forget THAT HE IS LOVED—THAT HE IS SAVED; and the recollection of this sovereign mercy seems to make the tears with which he mourned for sin, tears of joy.

But the heaviness under which we are bowed down, has never done its appointed work until a sense of our weakness to struggle against it, has brought us to the throne of grace—"Strengthen thou me." No burden, trial, conflict, or difficulty, however great, can stand before almighty strength—"Fear not, thou worm Jacob; thou shalt thresh the mountains, and beat them small." And especially when the plea is drawn, as it is repeatedly in this Psalm, from the word and promise of God—"according to thy word," shall we "have power with God and prevail." For what is that word? "As thy days, so shall thy strength be." "Will he plead against me," said Job, "with his great power? No; but he will put strength in me." Thus David found it in his own case—"In the day when I cried, thou answeredst me, and strengthenedst me with strength in my soul." And thus also, in the experience of the apostle was this gracious voice given—"My grace is sufficient for thee, for my strength is made perfect in weakness." Abundant encouragement also is given from the character of God—"The God of Israel is he that giveth strength and power unto his people;" and as a "faithful God, he will not suffer them to be tempted above that they are able, but will with the temptation also make a way to escape, that they may be able to bear it." When we are most sensible of our utter helplessness, and most clearly conscious of reliance upon divine strength, then it is that the "soul melting for heaviness" is most especially upheld and established. Truly therefore may it be said—"Heaviness in the heart of man maketh it stoop, but a good word maketh it glad." And how reviving is that "good word" of the Gospel, which proclaims the office of the Saviour to "give the garment of praise for the spirit of heaviness," and as gifted with "the tongue of the learned, that he might know how to speak a word in season unto him that is weary." And no less encouraging is it to view him "melting for heaviness"—"being sorrowful and very heavy," under the accumulated weight of imputed guilt; for by this bitter discipline "he learned," "in that he himself suffered being tempted, to succor them that are tempted." Yet was he, like his faithful servant, supported according to his Father's word. For in the moment of his bitterest agony, "there appeared an angel unto him from heaven strengthening him." And his people are taught to expect that, "as the sufferings of Christ abound in them, so their consolation also aboundeth by Christ." The blessed word will supply all their need—life for their quickening, light for their direction, comfort for their enjoyment, strength for their support—"Strengthen thou me according unto thy word."

Lord, may I ever be kept from despondency—regarding it as sinful in itself, dishonorable to thy grace, and weakening to my soul; and though I must "needs be some time in heaviness through manifold temptations," yet let the power of faith be in constant exercise, that I may be able to expostulate with my soul—"Why art thou cast down, O my soul, and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance and my God."

Altered from Bridges *on Ps.* cxix.

ECCLESIASTICAL.

From the Protestant Episcopalian.

NOTICES OF CERTAIN PERIODS IN THE ECCLESIASTICAL HISTORY OF ENGLAND: DESIGNED FOR STUDENTS IN THEOLOGY.

Continued from page 197.

THIRD PERIOD.

The next contemplated period, is that of the Reformation. It is considered, as embracing the changes under the reign of Edward the 6th, and renewed in the beginning of the reign of Queen Elizabeth.

The first remark to be made is, the strong ground on which the Church of England, and, of course, her descendant in these United States, repel the charge of schism. Had our reception of Christianity been with all the opinions ingrafted on it by the papacy, as set forth by the decisions of the council of Trent; there is no doubt here entertained, that on the discovery of their contrariety to the word of God; it would have been lawful, and a duty, to have recourse to the unerring standard of the inspired volume; still it is a vantage ground in argument, to set up original reception in contrariety to comparatively modern innovation.

The right of the Church in every country to the regulating of its internal concerns, with the single limitation, that there be nothing inconsistent with the word of God, is a clear deduction from the universality of the Christian system, distinguishing it from that of the Jews, which was of a single nation; among whom, there could never be any good cause of opposition of the spiritual authority to the temporal. Very unlike to this, is the subjection of the Church in any country, to a spiritual authority extraneous to itself, which may be made use of for the withdrawing of the allegiance of subjects, or of citizens, from their civil rulers; whose authority is confessedly the ordinance of God. That this has been the effect of the claims of the papacy, to the occasioning of treasons, of rebellions, and of civil wars, is too notorious to require the recital of calamities, of which history is full. Independently on the abuses, actual and possible, of the papal power, the authority of what are called general councils, is inconsistent with the division of the world into kingdoms, principalities, and states. It is the acknowledged prerogative of sovereign authority, in every country, to refuse the privilege of even temporary migration beyond its bounds; while, according to the opposite theory, there is the duty of setting such authority at defiance. There needs to be no stronger proof than this, how far it was from the contemplation of divine Wisdom, that the decrees of councils should be the standards for the distinguishing of truth from error. There has never been a general council strictly entitled to the name: those so called and of early dates, being chiefly representative of churches within the bounds of the Roman empire. There was no assembly under the name, until near three centuries after Christ; a long space of time for the Church to be without, what is alleged to be, the depositary of infallibility.

It ought not to be denied, that at the era now spoken of, in consequence of the preceding tyranny of the popes, the reformers were disposed to go too far into the track of conceding to the temporal authority a degree of control over the spiritual, not altogether consistent with the reasonable liberty of the latter. But there is nothing in contrariety to due order, as to this point, in the 37th Article of the Church of England; in which, besides a rejection of the papal authority, there is disclaimed all right to the ministering of the word and of the sacraments; and a restraining of the power to the ruling of all estates of men; than which nothing can be more agreeable to Scripture. There are, however, some practical arrangements in that Church, concerning which, if any question should be made of the propriety of them, the issue should be determined by our opinion of expediency, and not of orthodoxy. Of the class now referred to, may be reckoned the appointment of the bishops, however qualified by the fiction of a Conge d'elire; the dependence of the convocation on a royal permission, for the transaction of business; and the control of the court of king's bench over the proceedings of the spiritual courts.

On the subject of the Church of England's combining of religious concerns with the civil, different grounds have been taken in its defence. That of Bishop Warburton is well known, as delivered in his celebrated treatise on the alliance of Church and State. Against it, all other considerations being waived, there seems the difficulty of conceiving of a contract, in which there is a single party, exhibited in two characters; the same mass of individuals constituting the Church in one point of view, and the State in another. Perhaps the most solid ground is that taken by Mr. Hooker; where, in reference to the objection against the requiring of the concurrence of the civil legislature with ecclesiastical enactments, he defends it on the principle, that it is the form in which there is obtained the consent of the laity; it being in his opinion unreasonable, that laws should be enacted, otherwise than with the concurrence of the various orders of men to be governed by them. This is a principle which may be extended to the sanction of all provisions, not invading the province of ministering in the word and in the sacraments. The provisions may be unwise, and even injurious; but do not impinge on orthodoxy of belief. Let it be remembered, that these speculations are irrelative to the Episcopal Church in the United States; which, in matters purely spiritual, is independent on the control of the legislative or of the executive power; or of the judicial, except so far as a right to property is concerned. On the question, Whether a government can long exist without recognising religion, and without adopting it as a mean for the accomplishment of its righteous ends? no opinion has been here expressed. The subject is a matter of experiment among us so far as our Federal government is concerned. In the constitutions of our State legislatures, generally, perhaps in all of them, the Christian religion is acknowledged, and may be called, so far, an establishment.

In the occupancy of the stage of the Reformation of the English Church, it will be interesting to the peace and the prosperity of that in America, to be attentive to the ground on which the subject of episcopacy is rested, and on which it continues to stand. The three orders of bishops, priests, and deacons, are declared to have been from the time of the apostles; and the fact is affirmed, on the authority of Holy Scripture, and of the ancient fathers. As a consequence of the position, none other than an episcopal ministry was permitted within the bounds of the Reformed Church. But there was a careful avoiding of all censure on a different arrangement in Churches destitute of the episcopacy. The respect manifested to such Churches, by the men occupied in the Reformation of that of England, and the moderation with which their case is treated in the immediately succeeding times; especially by such men as Whitgift and Hooker; and in latter times, by some of the most distinguished dignitaries and others, of the said Church; clearly designate the line which it is the most consistent to walk in, by her daughter in the United States. From the premises, there may be inferred the proper course to be pursued, on various interesting occasions; especially, in examinations for holy orders. Unless a candidate be satisfied, to the extent of the declared sense of the Church, he ought not to be admitted to her ministry. To exact more of him would be gratuitous, and contrary to the sense of her institutions.

It will be proper for the student, at this stage of his inquiries, to make himself acquainted with the absurd story of what is called "The Nag's Head Consecration." It was too hard for the digestion of even Daniel Neale; whose palpable misrepresentations on other points, will be adverted to under the next succeeding period. On the present point, he pronounces the alleged fact to be a fable, and to have been sufficiently refuted. Nevertheless, as in our day and in our land, it occasionally shows its head, it becomes the student to be prepared.

It rested on the word of an obscure Roman Catholic, who had it from another Roman Catholic. The latter does not appear in his own person; but he is said by the other to have witnessed the sham ceremony, in a tavern in Cheapside, London. This tavern was in the neighborhood of the court, in which, previously to consecration, there are certain legal forms to be gone through, with a view to the temporalities attached to any see in question. It was the custom of every newly-appointed bishop, to dine with the officers of the court at the said tavern. As to the consecration in the present instance, it was on the following Sunday in the chapel of Lambeth. The office, as then and there performed, is duly recorded; and can never be impeached, on grounds which might not be assumed, for the invalidating of any transaction of former times. The tale was never brought forward until about fifty years after the time referred to; and would have still slept, but that it was then thought to aid in the design of pulling down the Established Church: and it is from the spirit of the same hostility, that the report has been lately revived in the United States of America.

Many of the most distinguished of the Roman Catholic divines, have acknowledged the sufficiency of the English episcopacy. Of the number is the celebrated Bishop Bossuet. Although some have thought it conducive to the cause of the papacy, to keep the matter under doubt, they have preferred the having of recourse to another pretence. It was, that Barlow, the consecrator, had not himself been consecrated. On the contrary, it appears beyond all reasonable objection, that he had been made a bishop, so far back as in the reign of Henry the 8th. Had not the evidence of his episcopacy been notorious in the day of Daniel Neale, he would not have failed to take advantage of the defect. The whole subject has been discussed with great ability, by Peter Lawrence De Courayer, a Roman Catholic divine; who, for this justice done to a Protestant communion, was obliged to retire to England from his native country of France; and who lived and died a Roman Catholic. There has also been a much esteemed work on the subject, in our day, by the Rev. Dr. Elrington, the present bishop of Ferns and Leighlin, in Ireland.

The student will be aware, that the 39 Articles were formed before the existence of the avowedly opposite parties in the Church, called after the names of Calvin and Arminius. He is, therefore, advised to compare them with the confession composed by a body of divines assembled in Westminster, concerning the points at issue. It may be perceived by him, on the leading point of predestination, that there is affirmed nothing concerning the hinge on which the controversy turns, whether founded on foreknowledge of faith and works, or independently on that act of the divine mind; and only to illustrate the attribute of sovereignty in the opposite states of salvation and damnation. For the latter, the confession is explicit. There are other points on which the two systems can never be brought to harmonize. One is on the question, whether the propitiatory sacrifice where partial or for all men. The latter is affirmed by the articles, and denied by the confession. So, in regard to the perseverance of the saints; while, on the one hand it is pronounced to be indefectible, it is presumed on the other, that there may be a falling away, and that there may or may not be a restoration. The sense of the Church concerning the latter doctrine, is more fully treated of in the homily entitled, "Of Falling from God:" the whole of which is erroneous, except on the possibility of a final fall from grace.

To be continued.

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